THE CHURCHMAN.

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POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

"OUR FATHER."

BY YELVERTON READ.

But ye have received the spirit of ADOPTION, *whereby we cry Abba, Father.*

I.

Father! *Our Father!*—What!
Shall *we*,
Poor children of the earth,
Claim kinsmanship
(Surpassing thought!)
With thee!
And shall this lip
Awake the HEAVENS in prayer:
As we surmount our sublunary birth,
To find a Father there?

II.

Brethren to One,
Not born of man:
Who call'dst Thee "*Father*" ere
The world began!
Thine ever-blessed Son!
And where—oh, *where*,
Should Sin have found the Wing
To soar to Thee?
What Link of *all*
The things we see,
Had span'd the gulf that marked our Fall:
And bound us to the eternal King?

III.

His gracious Hand!
And *His* celestial Power!
He winged the Heart:
And wove the golden Band,
That circled Earth in its embrace.
And in *His* name—and by
The greatness of His Grace,
Allied us to his Majesty:
When HE—the incarnate GOD—
Death's Portals trod,
At crucifixion's hour!

IV.

HE burst the Shadowy door:
HE open'd Heaven's gate:
HE to His Father bore
Man's perishing estate!

* * * * * * *

Then rose the peals of victory:
The AGONY has been won!
And He—THE MAN—returning from His Toils,
With fainting step;
Triumphantly,
Threw down the Spoils—
Took up the Wreath!
And cried, "O Father, be
To *them*, as Thou hast been to me!"

* * * * * * *

And from the waters deep,
And from the Earth beneath,
Responsive echoes rose, "MY SON!

From the London Church Intelligencer.

THE REV. D. T. K. DRUMMOND'S RESIGNATION.

Resolutions on the above case agreed upon at a meeting of the clergy of the Episcopal Church, belonging to the diocese of Edinburgh, held on the 1st November, 1842, together with a remonstrance against the publicly announced proposal, to invite him to become the minister of an Independent Chapel.

At a meeting of the clergy of the diocese of Edinburgh, held at No. 8 Hill street, on Tuesday the 1st November, 1842, to consider important matters connected with the Rev. D. T. K. Drummond's resignation of the ministry of Trinity Chapel, Edinburgh:—

Present—The Very Rev. E. B. Ramsay, Dean, and minister of St. John's Chapel, in the Chair; the Hon. and Rev. Grantham Yorke; the Rev. Thos. Langhorne; the Rev. Daniel Bagot; the Rev. J. W. Ferguson; the Rev. T. G. Suther; the Rev. John Boyle; the Rev. A. Crawford Bromehead; the Rev. John Alexander;—

The following resolutions were passed unanimously:—

I. That after having carefully read the correspondence between the Right Rev. the Bishop and the Rev. Mr. Drummond, as published by the latter, it is our opinion, that in this case the separation of Mr. Drummond from the Scottish Episcopal Church is totally without cause, inasmuch as thé principle for which he says that he is contending, and which he twice defines—(See Correspondence, page 6, line 9-12, and page-29, line 31-34.)—as meaning, that he shall be at liberty to invite *his own people* in any *private room* for *private* social worship, wheresoever and whensoever he pleases, without being compelled to use the Liturgy—has not in the slightest degree been infringed upon, or interfered with. His ministrations in Clyde street Hall, having been brought under the censure of the canon—not because they were *private social* prayer meetings of *his own people* for *private* social worship in a *private* room—but because, in them he was *publicly* officiating without using the Liturgy at all. And we would add,—in consequence of the proposal to invite him to continue his ministrations in Edinburgh, disconnected from the Scottish Episcopal Church,—that even, if the principle for which he says that he is contending had been interfered with in this, or in any other instance, still this could not justify the sin of schism.

II. That the following remonstrance against Mr. Drummond's sanctioning the proposal to invite him to become the minister of an Independent Chapel in Edinburgh, be adopted by this meeting:—

Edinburgh, Nov. 1, 1842.

Rev. Sir,—We, your brethren of the ministry, in the same portion of CHRIST'S Holy Catholic Church, the clergy of the diocese of Edinburgh deem it a sacred duty to address a few remarks to you on the present occasion. We have no feelings but those of kindness towards yourself, and of deep solicitude for the welfare of our Church. We earnestly hope, therefore, that you will receive our communication in the spirit with which it has been offered.

We have observed with much anxiety in the public papers, an advertisement intimating that a portion of the congregation of Trinity Chapel have it in contemplation to invite you to continue your ministrations among them as a "Clergyman of the Church of England." By this expression we can only understand that they purpose to form themselves into a congregation not in communion with the Scottish Episcopal Church at all, and over which the bishop of the diocese shall exercise no authority. It is distressing to us to find a respectable and well-educated body of laymen so unacquainted with, or so regardless of, the first principles of their own Church polity, as to entertain such an idea under any circumstances. But as the advertisement has been repeated, we are anxious that a negative should at once be put upon a proposal so unbecoming and so irregular.

We wish those gentlemen, in the first place, to be reminded that, were such a congregation to be formed, it could only be as an *Independent*, and not an *Episcopalian* congregation. It is a maxim universally received by Ecclesiastical Canonists, that bishops can only exercise their Episcopal functions in their own dioceses. No English bishop, therefore, can have a jurisdiction in Scotland, where a legitimate Episcopacy is recognized by them all, nor could any arrangement render such jurisdiction possible. Indeed, we feel quite confident that the idea would not for a moment be entertained. In point of fact, this question has long been put to rest, both by Acts of Parliament which recognise the orders and status of the Scottish Episcopal Church, (more especially by the Act of 1840, by which the dioceses of the Scottish Episcopal Church are recognised under the term of "Districts,") by the explicit declarations of the present Primate of England, and of other bishops, by the fact of the English prelates receiving the signatures of Scottish presbyters and the counter signature of Scottish bishops as legal qualifications for licensing to curacies and inducting into livings exactly in the same manner as they receive similar testimonials from dioceses of their own Church.

But, secondly, we would earnestly and solemnly remonstrate against such a measure being attempted, not merely as an ecclesiastical anomaly, but as involving the commission of a great sin—the sin of SCHISM; for surely it will not be denied that such a congregation would be essentially a SCHISMATICAL one, were it formed under *any* circumstances.

Were the proposal of these gentlemen acceded to, we can scarcely imagine an event of which the consequences would be more injurious to the peace and well being of our Church, or one more pregnant with elements of discord. A division would be created, of a character far more likely to engender animosity and strife, than differences of opinion arising from a difference of communion under circumstances at present existing. As therefore, Brother, we are convinced that those members of your congregation are publicly, and from day to day, expressing a determination of asking you to assume a position in violation of our ordination obligations—to form a pastoral relation contrary to every principle recognised by our Church—to do that against which, as a clergyman, you have prayed to be delivered—and on which, therefore, (we speak with deep humility and awe,) the Divine blessing could hardly be expected; we beseech you to settle the question at once, and not allow the advertisement to be repeated. In conclusion, then, Rev. Sir, we would beg leave to express it as our firm and deliberate conviction, that these gentlemen are (unconsciously perhaps, but) certainly suggesting to their pastor a measure of the most fatal tendency to his ministerial consistency and influence, to his personal happiness, and to his peace of mind.

We are, Rev. Sir, yours faithfully,
(Signed)
E. B. RAMSAY, Dean and Minister of St. John's.
GRANTHAM YORKE, Minister of St. Paul's.
T. G. SUTHER, Minister of St. George's.
THS. LANGHORNE, Musselburgh.
J. W. FERGUSON, Minister of St. Peter's.
DANIEL BAGOT, Minister of St. James's.
JOHN BOYLE, Minister of St. Mark's, Portobello.
A. CRAWFORD BROMEHEAD, Assistant Minister of St. John's.
JOHN ALEXANDER, Minister of St. Paul's, Carubber's Close.
JAMES TRAIL, Haddington.

III. That the Dean, the Rev. Messrs. Yorke, Bagot, and Boyle, be appointed to wait on Mr. Drummond to present him with copies of the foregoing resolution and remonstrance, and that they be requested to use all canonical means to avert the threatened Schism.

IV. That the foregoing documents be printed and published, after they have been presented to Mr. Drummond; and that they be inserted in The Courant, The Edinburgh Advertiser, The Witness, The North British Advertiser, The London Record, The Ecclesiastical Gazette, and The Irish Ecclesiastical Gazette; but it is hereby distinctly declared, that the plan of publication has only been adopted, as it has become absolutely necessary, in consequence of the correspondence between the Right Rev. the Bishop and the Rev. Mr. Drummond having been so unexpectedly published by the latter, and for no other reason whatsoever.

(Signed) E. B. RAMSAY, Chairman.

The Very Rev. the Dean having left the chair, and the Rev. Daniel Bagot having been called thereto, it was resolved, that the cordial thanks of the meeting be presented to the Very Rev. the Dean, for his kind and conciliatory conduct in the chair, and for the warm interest which he takes on all occasions in the welfare of the Episcopal Church in Scotland.

DANIEL BAGOT, Chairman.

☞ Postscript to the above, added on the 3d November.

It has this day been brought under the notice of the clergy of Edinburgh, for the *first* time, that appeals have been extensively circulated with the following heading:—

"TO
SCOTTISH EPISCOPALIANS,
AND
MEMBERS OF THE CHURCH OF ENGLAND,"

inviting them to assist in the object which the friends of Mr. Drummond have in view, by taking seats in the Church which they have proposed to form. On what principle "SCOTTISH EPISCOPALIANS" are thus addressed, it is difficult, indeed, to say; but this new feature in this distressing case is mentioned here to show the additional *necessity* which there is for submitting the foregoing resolutions and remonstrance to the public.

E. B. R., Chairman.

COMMUNICATIONS.

For the Churchman.

ST. ANN'S HALL, FLUSHING.

DR. SCHROEDER'S FEMALE SEMINARY.

A recent visit to St. Ann's Hall, the female seminary under Rev. Dr. Schroeder, enables the writer to speak with no little gratification and confidence of the appearance of the young ladies, and the opportunities, most admirable in kind and certain in effect, for moral and intellectual development which they enjoy. Every thing in this institution appears provided for the health, the comfort and happiness of the inmates, and the cultivation of the best affections of the heart, the improvement of the taste and the faculties of the mind. The air of happiness and contentment that seems to pervade every countenance; the quiet, the order, and the diligence with which the studies, with the numerous accomplished professors, seem to be pursued; every hour in the day having some useful occupation of study or practice or recreation; and above all, the seclusion, from the disturbing influences and often exacerbating incidents in the family circle or the world—where every thing is not auspicious to improvement—must give to institutions like this, and this in particular, a preference, at times, to arrangements for a less perfect system of education at home.

While every facility is at hand which the most fastidious parent could desire; the writer observed in the excellent regime of the institution, much to gratify parental solicitude, respecting the habits, the manners, the development of the moral affections and religious feelings of the young ladies. The provision for their improvement in painting, music, a taste for the fine arts and the graces, and acquirements of a most finished education, are on a most splendid scale. He saw here drawings in water colors and oil paintings, which accomplished masters would not be ashamed to own; and heard recitations in the languages, which parents would be proud to claim for sons upon whom they were bestowing a collegiate education. The polish which here seems to be given to the manners, and the refinement and delicacy which characterizes the intercourse of the young ladies with each other, cannot but be desirable and beneficial. The happy religious influences and habits which seem to chasten and sanctify every pursuit, are invaluable.—They can never be lost on the character.—These immortal beings are to be called, in after life, to mingle with the corruptions and temptations of the world; and minds educated here, it is plain, cannot leave these walls unprovided with a panoply, and without an antagonist principle; a principle, too, upon which the heart can rest in affliction, and in which the soul can find some more substantial elements of happiness upon which to stay itself, than in mere worldly frivolity and vanity. The position of wife or mother, or elder sister with younger sisters or children whose characters are to be moulded, not only for time but also for eternity, is a most responsible one; and mere worldly accomplishments are not all that this position needs. As well might you object to the tender plant, while rising to maturity, destined by and by to become both shade and shelter, its insignificance, as to the female mind as yet unformed for usefulness, and untuned to those moral harmonies which so much enchain and charm the affections and admiration of the refined and virtuous. The fashions and the follies by which it is then swayed, like the idle, eddying zephyrs of a summer day, seem to give to its buoyant and pliant movements the air of an incorrigible and hopeless levity. Wait for a while till that healthful cultivation and development which the instrumentality of suitable means, and such especially as are found in an institution like this, shall produce, and then mark the difference. Here they seemed to give their distinctive impress to the character. It is not a mere school of fashion. Young ladies from the highest positions indeed principally fill its seats, and as they go forth, are eminently qualified to adorn their stations in life. But the unfolding of the intellect and the cultivation of the manners, it is plain, form but a part of the development that is aimed at and successfully attained: a religious influence gives aim and motive to every pursuit, and sanctifies every acquirement. And it is this influence which the institution, first and last, and every hour, pledges to parents. The name and character of Dr. Schroeder, so long a resident and most valuable clergyman in Trinity Church in the city of New York, are a guaranty to this pledge. They give assurance, too, that the refinements of polished society not only are fully understood and duly appreciated, but also that religious principles, deeply seated in the mind and duly nourished by valuable instruction and the harmonizing influences of moral culture and devotional habits, mingle their hallowed spirit in every occupation and study. The contentment and happiness and affection that here abound, flow from this source; and it is indeed refreshing to an observer, who must mingle much with the influences of a corrupt world, to perceive it. While contemplating it, he cannot but remember, how silently and yet how purely they impart a heavenly spirit to the temper of the soul. There appears no constraint but that of good breeding and refined feeling; and the easy affability that is clearly discerned flowing from them among the pupils, seems by no means chilled by the dignified yet affectionate manners of the accomplished ladies who are at the head of the household, or engaged in the business of instruction.

At morning and evening, the whole of this united and happy family are assembled in the chapel—a most appropriate and beautiful part of the establishment, carpeted, provided with an altar, chancel, and other conveniences, indicating truly that it is the place of frequent resort for the solemn worship of GOD. Here the prayers of our excellent liturgy seem to lose none of their interest and spirituality, when the responses are sweetly and audibly made by the interesting female worshippers, who, each in her own place, on her knees before His throne and Him who ever liveth, at GOD'S right hand to make intercession for us, seeks for grace and guidance and forgiveness. The chanting of the Canticles and the singing at each exercise is sweetly devotional and interesting.

I have been told that an impression prevails that the expenses of this institution are immoderate—and to this subject particularly advert, that it may be corrected. It is quite true that every thing found here—instruction on a most extensive scale, with accomplished professors and all the provisions of domestic economy and genteel furniture, apartments and accommodations—are suited for a most respectable class of pupils. The facts, however, which I shall state, and in a transient visit took pains, for the benefit of my distant friends, to obtain from Dr. Schroeder himself, will, it is hoped, correct any error which may prevail respecting the matter. When compared with those of the schools of reputation in New York, and with institutions where similar advantages are enjoyed, the objection will be found untrue. Inquiry on the part of a guardian or parent can ascertain the fact most satisfactorily, at the proper source. It is surely the case that superior advantages for a thorough and comprehensive education for young ladies in the higher classes of society, are not often to be reached, unless increased facilities are at the command of the institution, for procuring them. After being particular in the inquiry, it has been ascertained by the writer, that they need not, in this, exceed $320 per year, unless a demand is made for extra branches and time of a professor in music, or branches out of the regular routine; and that a thorough education, including French, drawing or oil painting, and any of the modern languages, with music, Latin and Greek, and the belles-lettres, with every other item of expense, may be obtained for $400 per year.

There is, however, one aspect in which schools of this character, and this in particular, as well as St. Mary's Hall, Burlington, N. J., and there are perhaps others unknown to the writer, may be viewed. They are under the special conduct of clergymen of established character and distinguished reputation in our Church, and endorsed with the highest sanction of our bishops; and it is a *religious influence* which they profess and promise to impart. For this they stand pledged to parents. If therefore the parent is unwilling that pious devotional habits be inculcated and formed in their daughters' minds, and religious feelings excited and religious principles implanted and strengthened, operating on the heart, while their hallowed spirit seems to fall daily like the rain, and distil like the dew, from the constantly recurring public exercises of devotion to which they are so frequently called—such a school cannot be duly valued. While it sanctifies the pursuit of knowledge and valuable accomplishments, it tinges the character with the chastened radiance of a heavenly temper, and a sweetly benevolent disposition. It developes the purest and finest feelings of the soul; and instead of exacerbating a mind untuned to the sweet influences of benignity and love, enchains it by the spell of those subduing moral harmonies which flow from the religion of the Gospel. Are such influences always to be found in domestic associations? Are they to be found in all schools? Is there a parent who cannot value a temporary seclusion of their dear child, in an institution like this, where she may be safely left to its care, separated from the associations of a world of idle gossip, and what is a thousand times more to be dreaded, of folly, vanity, and sin, in which all that is lovely in the female character may be spoiled—that, among her equals, and under the guardian and fostering encouragement of her pious superiors, it may be developed and brought to maturity, uninterrupted by disturbing influences? Can the regular, cheerful, interesting occupations of such an institution; occupations which delightfully and without weariness fill every hour; intermingling recreation with devotion, and exercise with study; and above all, the cultivation of the best affections of the heart, unruffled by the excitement of the passions, or any chafings of the spirit; be otherwise than most important in their prolonged influence on the prevailing disposition and character—as the subject is required to assume her position and responsibilities in after life in the world? C.

November 20, 1842.

For the Churchman.

MODERATE EPISCOPACY.

I thank you, Mr. Editor, for the publication of my article in the Churchman of the week before last. If I had not been prevented by unavoidable engagements, I would have offered you my acknowledgments before this. Although it was a long while forthcoming, and is perhaps not in all respects in accordance with your views, yet I did not for a moment suffer myself to doubt the ultimate exercise of that editorial impartiality (which, however, seems to be getting a little out of fashion with some of our Episcopal journals*) that willingly exhibits *both* sides of any topic which may be interesting to the Church. "*Audi alteram partem*," is as truly a canon of the press, as it is a principle of forensic justice; and the conductor of a public journal who allows his correspondents to attack my opinions, by so doing, confers upon me (to some extent at least) the right to defend them in his columns.

You express a wish that your correspondent G. B. and I would engage in the discussion of a subject which you intimate. I thank you, sir. It might be agreeable and edifying enough, but it is not quite convenient. I have but small leisure for such employments; and it would necessarily interfere with another object which at present I have in view, viz., a little further fraternal conference with you (provided you have no objection) concerning some of the topics glanced at in your editorial supplement to my article.

You intimate to your readers that I am a *lawyer* as well as a clergyman. I admit the force of the suggestion, and make the following answer to it. It is true that your present correspondent was once a member of the bar; and he still retains an agreeable and pretty extensive acquaintance with some of the gentlemen of that fraternity in different parts of the United States; and yet I may declare with truth, that I have never yet met the man who evinces a more decided and peculiar turn for the *tactics* of the forum than our good friend the editor of the Churchman; and I think I may in proof challenge the profession to produce a finer specimen of genuine SPECIAL PLEADING, (excuse the word, my freedom is entirely fraternal,) than that by which you endeavor to explain away the force of the extract which I sent you from your notice of Bishop Griswold's sermon at the ordination of the Rev. Mr. Richmond. I should desire nothing better to show its entire fallacy, and to set in its true light the doctrine of the Church, than the very next sentence in your editorial paragraph of 1838. Allow me, dear sir, to assist your memory by quoting it:

"We do not deny that it is perfectly fair for all those who maintain the legitimacy of these consequences to publish them and press them to the utmost lengths. But we do say that it is *unfair to the Church* and a *disservice to Episcopacy*, to represent the *fact* and the *consequences* drawn from it, as identical or resting upon the *same authority*. It is unfair to the Church, because the Church contents herself with assuming the validity of Episcopal orders, and in consistency with this assumption exacting such orders from all who minister within *her* pale, but maintaining a *profound silence* as to the consequences which flow from the want of Episcopacy, where such want exists."

In entire accordance with these views, you afterwards say in an article headed "*The Exclusiveness of the Episcopal Church*," "It is not *true* that she unchurches other denominations, or denies them the honor and consolation of being an integral part of the Church of CHRIST."

And, speaking of an article to that effect in the American Presbyterian, you say:

"If he means the above extract as an exposition of the views maintained by the Protestant Episcopal Church, we deny it in *every line and letter*."

If this be not *moderate Episcopacy*, I know not what is; and if the avowal of it be "the *burial* of Church principles," then you, sir, have aided the interment; for the funeral obsequies were celebrated by yourself with surpassing impressiveness, some nine or ten years ago.

Mr. Editor, I will not occupy more of the attention of your readers at this time; but if it should be agreeable, I will take some future opportunity of sending you an occasional article, in further explanation of *moderate Episcopacy*; as it applies to "the Doctrines, Discipline, and Worship of the Church." To her "*doctrines*," as she wisely constrains the Calvinist and Arminian to walk harmoniously together; to her "*discipline*," as she shelters both the High and Low Churchman beneath her parental wing; to her "*worship*," as while "*before* every sermon and lecture," she requires her admirable liturgy, she numbers amongst her children those who *do* and those who do *not* feel themselves authorized to use extempore services on other occasions; and wisely commands them to dwell as brethren in unity together. O, sir, if we could be content to occupy the position and exercise the candid and benevolent spirit of the Church, our dissensions would be healed at once—we should have peace in all our borders. Who would not gladly aid in bringing about such a happy consummation?

AN OLD CLERGYMAN.

REMARKS.—In regard to the "special pleading," the editor remarks, that he did not at the time refer to, and has not since seen, the editorial article quoted by his correspondent, and that his reply was directed merely to the quotation which his correspondent gave. That quotation, as he plainly showed, did not sustain the point for which it was brought, and beyond this he did not look.

In reference to the passage as now quoted, and all others of the same complexion, the editor has only to *repeat*, that "he does not defend the language; and would rather give utterance to the charitable feeling which prompted it, by expressing the belief, that although the sacraments as administered and received in religious bodies separated from the Church are not valid, yet GOD will mercifully supply their defects, in consideration of the good intentions and sincere faith of those who so administer and receive them."

For the Churchman.

ANCIENT MODELS.

"DOMUS MEA, DOMUS ORATIONIS VOCABITUR."

We read books to little advantage, if, after perusal, they are cast aside, or thrown down without note or comment. In many cases this is the fault of the work itself: it leaves no favorable impression upon the mind, and is therefore dismissed from our thoughts as speedily as possible. We fail not occasionally to utter our disappointment at having been beguiled into so much unprofitable labor as that of toiling through dull treatises upon uninteresting topics. The latter remark does not apply, however, here. A small, unpretending volume, entitled "Ancient Models; or Hints on Church-Building,"* contains quite an epitome of knowledge relating to the interior and exterior of churches—their design and legitimate decoration, and may be read with profit. There are also many judicious remarks intimately connected with the subject, scattered throughout its brief chapters. The annexed extracts will best convey the spirit and design of the book, whilst they unfold the religious views and sentiments of an intelligent layman.

DUTY OF CHURCH-BUILDING.

In a country where great zeal for the Church is professed, and in an age distinguished for its wealth, it might naturally be expected that ample accommodation for the religious worship of the inhabitants would be found, and that the laity would bestow much of their wealth, not only in the maintenance of public charities and the exercise of private benevolence, but for the still more important purpose of providing churches proportionate to the wants of an increasing population.

Such, however, is not the fact; for although great exertions have been made by the bishops and clergy, the body of the laity have not fully aroused themselves; nor are many of them aware of the vast multitudes, in London and the manufacturing towns, who have not the means of attending the public worship of the Church. Some structures, it is true, have been raised by the pious liberality of individuals, and it is hoped that the subscriptions for others are increasing; but, comparing the sums expended upon churches with those which are laid out upon edifices of a secular character, no fair-judging man will venture to say that one bears due proportion with the other; on the contrary, it will be seen, that whilst private houses and villas, and other secular buildings, such as clubs, stock-banks, gin-palaces, &c., are rising without end—the sums to build them no sooner required than furnished—it often happens, that the subscription for a church is so inadequate, that the committee are obliged to resort to a bazar, or some other bait, to extract those funds, which a better spirit would have supplied with a willing heart and a liberal hand. In the case of private houses and secular buildings, expense is seldom spared: it is not thought extraordinary to send many miles for the best materials; to employ Italian marbles for interior decoration; to lavish immense sums on pictures, sculpture, and furniture; in short, to omit nothing which may conduce to comfort and luxury: but if great care and cost is bestowed on the construction of a church, it is made the subject of remark, as something surprising—praiseworthy indeed, but indicative of eccentricity.

Now this affords a strong incidental proof of insufficient zeal; for if religion be really of more value than earthly things, the buildings dedicated to its use ought to be proportionally honored.

LOW VIEWS OF THE CHURCH.

Unhappily, men form their judgment by custom, and what is congenial to their nature is not subjected to a strict scrutiny: a low estimate of the Church having been fixed by the majority, men yield to it without examination, neither doubting its truth, nor dreaming of its danger. In a commercial country like England, the acquisition of wealth is a prevailing principle: personal advantage is mainly sought after in the outlay of capital. From this cause—or its consequence, speculation—changes are continually taking place. Many begin life with wealth, and end it in poverty. Men hazard their capital by speculations in the funds, in railways, on the turf, by gaming, or by experimental agriculture—and are often reduced to ruin. But in cases like these, there is something in which others can sympathise; they have had their day of enjoyment, and, had circumstances been more favorable, they might have realized large fortunes. But were a wealthy man to ruin himself by building churches in a manufacturing town, where they were much wanted, he would meet with no such sympathy: if he should escape being declared a fit subject for a lunatic asylum, he would, probably, be regarded as a man with good intentions indeed, but an odd taste. Yet we are taught to regard an unselfish spirit with approbation; and the motives of the latter are much higher than those of the former, as the religious welfare of men is superior to their worldly advantage. That rich laymen, therefore, should dedicate a portion of their wealth to the building and adorning of churches, is most natural and becoming; and that men should wonder at such instances of liberality, is a proof that a low and selfish spirit is abroad.

AMERICAN CHURCH.

But in the present day the sister Church in America is setting us a bright example of true liberality. Mr. Caswall minutely describes an Episcopal church in one of the eastern cities, which he says will give some idea of a class of buildings not uncommon. The walls built of hammered blue stone trimmed with granite; its dimensions 120 feet long and 65 broad; with a rich Gothic tower 138 feet high; the interior richly decorated with Gothic work, from designs taken from Henry VII.'s Chapel at Westminster; with an organ with 35 stops, which cost £1125. He also mentions two Episcopal churches at Cincinnati, in Ohio, one of which, Christ Church, cost £12,000; the other, St. Paul's, £5400. In New York, too, Churchmen are distinguished by the same noble disposition.

* * * * *

The liberality of our ancestors in what we usually term a dark age, of the heathen acting under the light of Nature, and of the infant Church in republican America, contrasts strangely with the parsimony and neglect which have prevailed among ourselves, and might seem to indicate an utter absence of religious feeling. This, however, is not the case: of religious feeling in England there is much; but of that zeal which is fruitful in orderly and practical exertion, there is comparatively little. If it were not so, we should not see our increasing population laboring under such a want of church-accommodation. The reason of this state of things may perhaps be generally traced to defective views of the Church and her system. Men are too apt to follow the dictates of their own imagination in matters of religion; to lay aside forms, or retain them, as fancy may suggest; in a word, to give way to their own wills with unbridled license, and think it conscientiousness. This is natural, but not, therefore, right; and if the history of the Church in England, from the period of the Reformation, be examined, it will be found that a spirit which makes light of ordinances sows thereby the seeds of disunion, and ends in absolute contempt of religion altogether.

THE REFORMATION.

The Reformation, to which we are rightly taught to look with gratitude, as having freed the Church from many errors, was not unaccompanied with acts of enormous spoliation. Ecclesiastical buildings were destroyed, and Church-lands made the prey of the greedy parasites of the court. Few can behold the venerable ruins which add a solemn interest to many a green and sequestered vale, without deeply regretting that they were not preserved, and made subservient, as their founders intended, to the religious instruction and benefit of the country: for it must ever be remembered, that the Church of England now, is the same Church which existed before the Reformation, but purified and cleansed from errors which had been accumulating upon her for several centuries. In restoring the Church, the reforming bishops guided their hands by the customs of primitive antiquity, doing nothing lightly or at random, but after diligent examination of the writings of those early fathers who lived nearest to the times of the apostles, and through whose evidence alone we can establish the canon of holy Scripture,—a fact too little thought of by those who set up the opinions of the day in opposition to the voice of antiquity. Far different was the temper of the reforming bishops: they deemed it wiser, in matters of form and discipline, to go back to those ancient sources, than to adopt forms of their own devising, or to relinquish them entirely: indeed, to remodel the Church, without preserving those outward forms in religion which Divine command, as well as human reason, has always enjoined, they knew would be unlawful; they knew that man's constitution fitted him to receive religious impressions through the medium of the senses; and that without the use of some forms, religion must soon die away altogether. And that it was a right view of the matter, is not more clear from the awful exhibition of miracles and visions in both the Old and New Testaments, in order to act upon men's minds through the medium of sense, than from the irreligion and profaneness which have ever existed in, and followed after, an age in which reforms have been scoffed at and set aside. Removing, then, with rare discrimination and holy carefulness, the more modern innovations which had injured the usefulness and sullied the purity of the Church, our reformers left her still provided with such externals as were used in the primitive times, in order to maintain her dignity in the eyes of men; and with such discipline as should fulfil the apostolic precept, "Let all things be done decently and in order."

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* See the note to correspondents in a late Episcopal Recorder, where C. S. A. is gravely notified that his piece differs with the opinions of the editors, and *therefore* must be excluded. Of course nothing need be sent to that paper which is not in accordance with the sentiments of its conductors. Of course, also, they must be regarded as responsible for the views exhibited in their columns.

* By Charles Anderson, Esq., London, 1841.

EFFECTS OF PURITANISM.

It must ever be regretted that, at this period, some of the foreign Protestants came over to this country, men of zeal but indiscretion, whose principles found ready entrance into the minds of the ignorant; and the unhappy revulsion which took place in Queen Mary's reign, when Romanism again raised her head for a short but blood-stained period, tended still more to push the unthinking part of the community into the opposite extreme of puritanism, which, deeming every form a remnant of popery, attempted to make the Church what it can never be in this earthly state, a wholly spiritual and invisible thing. The upgrowth of this spirit is strikingly recorded by Sir Walter Raleigh:—

"All cost and care," he says, "bestowed and had of the Church wherein God is worshipped and served, is accounted a kind of popery, and as proceeding from an idolatrous disposition, insomuch as time would soon bring to pass (if it were not resisted) that God would soon be turned out of churches into barns, and from thence again to fields and mountains, and under hedges; and the office of the ministry (robbed of all dignity and respect) be as contemptible as these places; all order, discipline, Church-government, left to newness of opinion and men's fancies; yea, and soon after, as many kinds of religion would spring up as there are parish churches within England, every contentious and ignorant person clothing his fancy with the Spirit of God, and his imagination with the gift of revelation, insomuch as when the truth, which is but one, shall appear no less variable than contrary to itself, the faith of men will soon die away by degrees, and all religion be held in scorn and contempt."

Within thirty years these anticipations were too unhappily fulfilled in the rebellion, when all church ornaments which could not be turned into profit were destroyed, under the pretence that they were popish; when the very tombs of the dead were ransacked through the lust of gain, and mammon was worshipped with idolatry as gross as ever was saint or image in the darkest days of papal superstition—

"The civil fury of the time
Made sport of sacrilegious crime;
For dark Fanaticism rent
Altar, and screen, and ornament."

Thus, at Winchester, the stained glass, the organs, the carved work, and the monuments, were demolished, the bones of the dead scattered around the church, whilst the organ-pipes, the brasses from the tombs, the plate, the rich hangings of cloth-of-gold, were sold, the evidences of the Church-lands torn, and all that was portable removed.

LAY CHURCHMAN'S DUTY.

But the true Churchman, in placing complete reliance on her doctrines, will learn to consider the property of his Church as more sacred than his own. He believes her to be both "Catholic and Apostolic," as in his creed he constantly declares; that is to say, a branch of the "holy Church throughout the world," founded by Christ, and administered by those whose apostolical succession constitutes them the appointed dispensers of her ordinances; that these ordinances have been restored to their primitive state as they existed in the purest times, when miracles ceased, and the Church became established: that he has been baptized into this Church, and is strictly bound by the most solemn vows to serve God, and aid his appointed ministers, as much as any soldier is engaged to serve his sovereign and obey his officers.

MODERN INNOVATIONS.

Certain it is that we do not reverence our churches as Christians ought to do. Perhaps the best method of giving the people an interest in their church is to encourage improvement according to Catholic usage, showing them that the ornaments of the church are emblematical of higher things; and more especially by opening it, and reading the appointed services, if not every day, at least on all the vigils, fasts, and festivals; so as to make them feel that the Church is really the Church of the poor; not allowing what little feeling may be excited on the Sunday to grow cold during the ensuing week; *nor by holding readings and lectures in rooms and schools, to make them believe that God's house has no more holiness attached to it than any other place.*

THE HOUSE OF GOD.

Archdeacon Hare, in his charge to the archdeaconry of Lewes, has some excellent remarks on the subject of church repairs. After addressing the clergy, he makes an especial appeal to those who have to fill "the honorable and important office of churchwarden." "Your duty," he says, "is to take care that the house of God in your parishes shall be such as befits the worship of God. You ought to feel that it is a noble charge to take care of that house. It ought to be your ambition, your glory, the wish of your hearts, to see that house pure, and perfect, and beautiful; to repair whatever injury it may have sustained; to restore it to its ancient integrity. The house of God belongs to every inhabitant in your parishes—to the poor quite as much as to the rich; like the air and sky, it is common to all; man can set up no property in it; and yet it belongs to each one of you more entirely, more lastingly, more unfailingly than any other property can—to you and your children's children. All other property may be forfeited, may be lost, may be torn from you by some of the calamities of life; your property in God's house no earthly power can take away; and if you delight to dwell in it here, death itself will only raise you out of it into another house of God, fairer, brighter, and more glorious. Therefore should you desire to do your utmost to adorn and beautify this house of God, which is also the house of every member of your parishes, a house in which your fathers worshipped Him, in which your children shall worship Him hereafter."

MODERN CHURCHES.

Most of our modern churches will be found to unite in one peculiarity, viz., that of being places for preaching, instead of houses of prayer. This is the very characteristic of dissent, which has till lately been too prevalent in the Church itself. The inconsistencies which this spirit has given rise to are many. A handsome altar has been called superstitious; a well cushioned pew, in which men could recline luxuriously and criticise the sermon, has been deemed a necessary; a splendid sounding-board has been praised; an ancient lectern decried as popish. A dissenter might decorate his conventicle with a cross without subjecting himself to remark; a Churchman was called a Romanist if he repaired the broken cross on his chancel.

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Thus terminates my selections. I have been induced to make them, because the reader has not possibly lit upon the book itself, as it is a volume not commonly met with; and much information may be gathered from its correct illustrations of Church antiquities, briefly as they are commented upon. Its main design appears to be to correct modern taste in ecclesiastical edifices, and to embue the Churchman's mind with just views upon the subject. And it is not a little gratifying to observe this taste manifesting itself amongst us, and that Gothic architecture is made more or less—as opportunity offered—a study. And a singularly interesting study it is: yet the most profitable part of it must arise from our considering these perishing temples, made with hands—and as beautiful as art can fashion them—merely symbolical of that eternal one in the heavens toward which our thoughts and aspirations ought to be constantly wafted. And this reflection should teach us to correct every exceptionable habit and inclination foreign to that bland and Christian spirit, which religion instructs us is intimately connected with the House of God:—

"When once thy foot enters the church, be bare.
God is more there than thou: for thou art there,
Only by his permission. Then beware;
And make thyself all reverence and fear.
Kneeling ne'er spoil'd silk stocking. Quit thy state.
All equal are within the church's gate."

Thus speaks "holy Mr. Herbert," as Izaak Walton reverently designates him, concerning a becoming deportment in church, which is surely more important for us to know and practise, than to criticise a sermon, or call a church gloomy-looking, when all the gloom proceeds from our own distempered imaginations. Cheerfulness must emanate from pure and well-regulated thoughts, not by gazing within garish edifices. Ancient Models will indeed be studied to little profit or advantage, if their original and legitimate design is perverted or misconceived by modern Churchmen, who inconsiderately or wilfully divert the minds of men from the recollection and importance of these impressive words:—

MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER. D.

For the Churchman.

The October number of the Spirit of Missions reached this place in due course of mail; a rather *ominous* item in the table of contents induced me to turn immediately to the article "Illinois." My first feelings of surprise on reading the editor's prefatory remarks were quickly followed by those of pain and grief. The levity of the conceit, as well as the familiarity with which things sacred were treated, were in strange contrast with my earnest and, may I not add, reasonable *hope*, that though bishops in their persons might not be spared, yet that their peculiar and sacred prerogative should not be sported with. Surely the Bishop of Illinois designed no harm in what he said to his Diocesan Convention; his object could have been none other than that to which he has devoted himself and pledges his all—the promotion of the cause of Missions. And this he would do in the first place by persuading the Church to dedicate their talented sons to the Christian ministry; and in the second place he would accomplish what, to every western bishop seems a consummation most devoutly wished, (as they see one after another of the "sworn liegemen of the cross and thorny crown" leaving these sunny plains and whitening harvests, FOR THE "EAST,") viz., that the missionaries, when they set off for the *Far West*, may be indeed *self-devoted men*, resolved, whatever may be their privations or impediments, that they will endure or surmount them all, and by the grace of God continue faithful unto the end; and thus prove that what they professed when students for the ministry was no vain boast, but a real and lasting principle. As to what the bishop said in regard to those that "are sent," that, in some instances, they "ought to be sent back again"—all this was well understood by the Convention to whom the address was delivered. And could the Rev. Sec. with propriety be advised of the circumstances (without my seeming to prejudge the case) upon which the rebuke was predicated, he could not but regard it as merited. *In it there was no slander.* And when through the unworthiness, the criminal conduct of her sons, especially those who minister at her altars, the Church becomes a sufferer, surely the bishop might well be thought to feel a pang; under feelings of indescribable anguish consequent upon visiting portions of his diocese where the Church was suffering from "evil report," the bishop wrote the few words which the Secretary and the Board of Missions think so *weighty* in their import, that few have strength to bear "and survive them." The figure, so far as its metaphor is concerned, is *far-fetched*, and whether it be in *good taste* may be questioned. But as to its purport. Reference is made to a person ordained many years ago by Bishop Chase, and who has since abundantly proved himself a bad man; and among other acts of wickedness, claimed for himself the character of a bishop.

Now this assumption of the Episcopal office, the Secretary would insinuate, was caused by the bishop's "laying his heavy hands upon him." And this implying that the bishop is a *bearing down* and *overbearing man*, (it is difficult to follow the figure,) and that to such a degree as, by mere pressure, to turn the lower orders of the clergy into the highest—a deacon or priest into "a bishop!!" Now although the Rev. Secretary may not "marvel" at the unblushing falsehoods of this man and his bold intrusion upon the office of bishop, illustrated, as he conceives it to be, by a *miserable conceit*, though he thinks to excite laughter in the thoughtless portion of his readers, yet I cannot but believe the effect will be quite the reverse upon the pious and consistent Churchman. After reading the prefatory remarks with which an isolated sentence from the bishop's address is wrested from its proper connection and obscured in its purport, all good men of the Church must sigh, deeply sigh, at this unseemly and uncalled for censure. They cannot but deem it unfortunate and misplaced. Such language may be in keeping in the mouths of the enemies of the Church—it may be spoken with *heart-burning satisfaction*, and bring down thundering applause upon an orator of a "Belfast meeting,"* when he would disclaim even "the touch of a bishop's finger," when he would marshal his hosts in battle array "to extirpate prelacy," and in erecting "again the puritan standard" and unfurling "the Banner of the Solemn League and Covenant," avow his conviction that "the revolution which is to see her (the Church) crushed, will see every form and part of (their) national institutions crumble into dust"—under such circumstances such language may be in keeping, it may excite laughter and call forth shouts of applause, but in the case in question it can only be the occasion of sorrow and grief.

Surely the bishops of the Church will regret that the sacred office of *ordination* has been thus degraded by the ridiculous familiarity with which it is spoken of in the sentence in question—they cannot but feel pained when they behold one, the oldest but one of their number, held up to ridicule by the very body of men whom they are accustomed to esteem, and into whose hands they have for expediency's sake, entrusted so great power as to enable them through their organ to become periodical censors of the Church.

The Spirit of Missions, as it sends its impulses to the members of the Saviour's mystical body, should produce other sensations than those of pain and sorrow.

For myself, I may say that the remarks in question have and will continue to inflict incalculable injury upon the Church. The Church must sympathise when her head on earth is wounded through the medium of his peculiar office. SAMUEL CHASE.

Jubilee College, Nov. 21, 1842.

THE CHURCHMAN.

SATURDAY, DECEMBER 17, 1842.

Diocesan Missions.—The sum of Eight Hundred and Eleven Dollars is yet needed to prepare the Treasury of our Diocesan Missionary Committee to meet the demands upon it on the *first day of next month.*

A Letter to the Rev. Henry V. D. Johns, *occasioned by the publication of his sermon entitled "The Protestant Episcopal Pastor."* Baltimore: Knight & Colburn, Booksellers. John D. Fay, Printer.

In the Catholic Herald of last week we observed the following statement in proof of alleged divisions in our Church:

"Nay, a bishop and his presbyter, preaching in the same church, from the same pulpit, may contradict each other with impunity; as happened in Christ Church, Baltimore, only a few days previous, on this very doctrine of the Eucharist; the Protestant bishop asserting one thing respecting it in the morning, and his upstart presbyter denying it, from the same pulpit, in the afternoon, and calling heaven to witness, that the bishop's exposition was *not* the doctrine of the Episcopal Church. To heighten the picture, be it known, that the theological tyro had but that morning been inducted into his office of pastor!! From such pastors, "good Lord deliver us."

When we first read this statement, we regarded it as the calumny of a watchful adversary, having only a semblance of truth. But the Letter of "A Layman" to the Rev. H. V. D. Johns, and an extract from Mr. Johns' sermon in the Episcopal Recorder of last week, have convinced us that the fact and the coloring, as given by the Romanist, are no more than the naked truth. We have no reply, no defence, to offer; but must leave the Romanist to trumpet the fact, while we hang our heads in humiliation and disgrace.

We have already stated that Bishop Whittingham has published two discourses, entitled, "The Priesthood in the Church," one of which was delivered on the occasion of Mr. Johns' institution. We do not affect to praise these discourses; for the superiority of the author in talents and learning, as well as official station, would render our praise presumption; but at a time (may it be shortened!) when discipline is relaxed and the maintenance of truth and order in the Church of God is left to be regulated by the opinion of a majority of her members rather than by the authority of her bishops, we must be allowed to express the belief that the discourses contain *absolutely nothing*, we do not say to justify or excuse, but even to extenuate the conduct of the Presbyter who has brought this discredit on his Church. Not only are the discourses of the bishop, most evidently, the result of long and patient thought and learned investigation on one of the most serious subjects which can occupy the mind of man; not only do they contain most matured and thoroughly digested views, and such as, if questioned at all, deserve to be questioned in the most grave and deliberate manner; not only are they pervaded by a spirit of fervent piety which shows them to be put forth with the purest intentions; not only this, but (what is more worthy of note in reference to the painful position in which their author has been placed by the public contradiction of his doctrine) they are marked throughout by a sobriety of judgment, a prudence, moderation and tenderness of expression, which leave not a shadow of extenuation for the rashness of his inconsiderate Presbyter.

We have not seen Mr. Johns' discourse, and therefore confine our remarks to a pretty long extract from it, which is given in the Episcopal Recorder of last week. From this and from the letter of "A Layman," it appears that the passage in the Bishop's discourse which chiefly offended Mr. Johns is the concluding one of the following extract:

"If even to preach the Gospel, as the Holy Ghost has taught us, it is necessary 'they be sent,' how much more to apply its seals to individual believers, and in baptism wash away the sins of those who come to Christ, and in the Supper of the Lord convey into the hand of faith, (to use the language of the Reformer Jewell,) 'the body and blood of our Lord, the flesh of the Son of God, which quickeneth our souls, the meat that cometh from above, the food of immortality, of grace and truth and life; by the partaking whereof we be revived, strengthened and fed unto immortality; and whereby we are joined, united and incorporated unto Christ, that we may abide in Him, and He in us'—'so that we err not,' (to sum up all in one strong expression of the Synod of Dort,) 'so that we err not when we say that that which is eaten and drank by us is the proper and natural body and the proper blood of Christ.'"

Such was the wholesome doctrine of the bishop in the pulpit of Christ Church, Baltimore, in the morning; and now for the counterblast of the Presbyter in the afternoon:

"The argument which I offer is briefly the following. The proper *natural body and blood* of our Lord and Saviour were derived from the Virgin Mary; and were nailed to the Cross and were placed in the grave, at the time of his Crucifixion: in the same body he arose: but now his body is not a *natural* but a *spiritual* body: as agreeably to St. Paul's words, 'flesh and blood cannot inherit the Kingdom of Heaven;' and this is in accordance also with the same apostle's distinction when he says, 'it is sown a *natural* body, it is raised a *spiritual* body.' The only *proper body* of our Saviour now, is consequently a *spiritual* not a *natural* body. It has experienced that change which our bodies will pass through, before they can be admitted to heaven; for our Christian hope is, that they too will be sown *natural* bodies and raised *spiritual*; and that this will be done by our Lord Jesus Christ, who will then in this very process, change 'these vile bodies of ours and make them like to his own *glorious body*.' Of course we shall not enter heaven in our proper *natural* body, but in our raised *spiritual* body, similar to Christ's glorious body, which cannot therefore, with any semblance of scriptural propriety, be spoken of as 'a proper natural body,' or as these words express, real flesh and blood. If Christ's human soul now dwelt in a proper natural body, it could not, according to St. Paul, (1 Cor. xv. 50,) 'inherit the Kingdom of God.' If Christ's body be now a proper natural body, then on the morning of the resurrection we shall rise, not as St. Paul says with a *spiritual* body, but as we were sown in the grave, in our natural bodies, for the resurrection body must be like to that of Christ. How utterly at variance with the language of Scripture, then, is it to call Christ's body as it now appears at God's right hand, 'a proper natural body.' He has a proper *spiritual* body and none other, for as God, to use the definition of the 'first article' of the Church, he has no body.

"But again—It is both theologically and philosophically erroneous to speak of the reception of even *the proper spiritual body* of Christ in with or under the bread and wine of the Eucharist, and for these reasons: the Creed teaches us, that this body sitteth on the right hand of God the Father; and so says the Scripture, 'whom the heavens must receive, until the time of restitution,' Acts iii. 21. It is and must be there locally, for as it is a glorified spiritualized *human body*, it is not omnipresent: if it were omnipresent, it would not be *our human nature;* to suppose Christ's proper body capable of omnipresence, is to suppose that which, if true, would destroy Christ's proper humanity; if he be in his human nature omnipresent, his humanity is not like ours; and yet we know that it is precisely such as ours is, sin only excepted, 'for verily he took not on him the nature of angels, but took on him the seed of Abraham, and was in all things made like unto his brethren:' Heb. ii. 16, 17: and being precisely such, it cannot be in two places at one and the same time: it cannot be in heaven and in the bread and wine of the Eucharist, at the same moment: not even can Christ's *proper spiritual body* be thus in the elements of the communion, much less his '*proper natural body and blood.*' To contend for this, is to destroy Christ's proper humanity, and this is as important an article of our faith, as his proper divinity. This idea, therefore, of the presence of Christ's body, whether natural or spiritual in the elements of the Eucharist, *in any way, shape or manner*, confounds the two natures of Christ, by assigning the attributes of his divine nature to his human, and is utterly at variance with scriptural theology and sound philosophy."

All this is sufficiently sweeping, but not sufficiently pertinent; for if there is any one expression which the wit of man has devised effectually to repel the error which Mr. Johns has tried to hit without first trying to see, it is the above extract from the Synod of Dort. When the Romanist asserts transubstantiation, he predicates the fact of the *glorified* body of Christ, and as the glorified body is beyond the cognizance of sense, his position cannot be rebutted by arguments drawn from the laws of organized matter. In order therefore to meet the Romanists, Protestants have remarked that the body which was crucified and sacrificed for us was the body of our Lord in its *natural* and not its *glorified* state; that therefore the conversion of the elements must be into the *natural* body, since a conversion into the *glorified* body—which neither was nor can be immolated for our redemption—would be of no avail. But if the conversion be into the *natural* body, all metaphysical arguments drawn from the nature of the *glorified* body are irrelevant, and the conversion is more readily acknowledged, and indeed cannot, without the most dangerous and revolting consequences, be denied, to be *sacramental* only, and not *substantial*. Thus Bishop Andrews, in his sermon on 1 Cor. v. 7, remarks: "We will mark something more: that *Epulemur* doth here refer to *Immolatus;* to Christ not *every way considered*, but *as* when he was *offered*. Christ's *Body that now is*, true; but not Christ's *body as it now is*, but *as then it was*, when it was *offered, rent, and slain, and sacrificed* for us. Not as now he is *glorified;* for so he is not, he cannot be *immolatus;* for as he is, he is immortal and impassible; but as then he was when he suffered death, that is, *passible* and *mortal*. Then in his passible state, he did institute this of ours to be a memorial of his *passible* and *passion* both. And we are in this action not only *carried up to Christ*, (*sursum corda*,) but we are also carried back to Christ as he was at the very instant and in the very act of his offering. So and no otherwise doth this text teach; so and no otherwise do we represent him. By the incomprehensible power of his eternal spirit, not *he alone, but he as at the very act of his offering is made present to us*, and we incorporated into his *death* and invested in the *benefits* of it. If an host could be turned into him, now *glorified* as he is, it would not serve; Christ *offered* is it. Thither must we look; to the *Serpent lift up*. Thither must we repair; even *ad cadaver*. We must, *hoc facere*, do that is then done. So and no otherwise is this Epulari to be conceived. And so I think none will say they do or can turn him."

Here we find Bishop Andrews arguing that the Body of our Lord in its *natural* state, "by the incomprehensible power of the Eternal Spirit, * * is made present to us" in the Eucharist, and alleging the presence of the *natural* body as an unanswerable argument against a *physical* or *substantial* conversion of the elements: For "so," he adds, "I think none will say they do or can *turn him*." And by precisely the same language did the Synod of Dort seek to foil the Lutherans and the Romanists. The Lutheran doctrine of consubstantiation maintains the presence of the glorified body of our Lord in conjunction with the matter of the sacrament: the Roman doctrine of transubstantiation is explained on two hypotheses; the one of which affirms the conversion to be into the same body which our Lord took of the Virgin though in its glorified state, and the other affirms the conversion to be not into the *proper* but into the *Eucharistic* body which it supposes to be not the same as that which was born of the Virgin. All three of these views, that is to say, the Lutheran, and the Roman in both the hypotheses of the schools, are opposed by the expression that *the proper natural* Body of Christ is made present to us in the mystery or sacrament of the Eucharist. What then shall we say of this Protestant Presbyter, who undertakes to correct his bishop and convict him of Popery for adopting the clean Protestant language of the hyper-reformed Calvinistic Synod of Dort? All we shall say is, that we must leave it for Mr. Johns himself to contradict the Romanist who calls him an "upstart Presbyter" and a "theological tyro."

That the above passage of Bishop Andrews, and the extract from the Synod of Dort, are full and adequate expressions of the truth on this subject, we by no means affirm. We accept the words of our Lord without the limitation which they are designed to create, and acknowledge the real presence in the Eucharist and a real participation, through faith and by the energy of the Spirit, of the glorified Body of our Lord. The letter of "A Layman" may convince Mr. Johns that the subject has depths which are not to be sounded by the plummet of his philosophy. We see no occasion, however, for entering on this view of the subject in connexion with Bishop Whittingham's Discourses on the Priesthood; for we consider it one of the excellencies of those discourses that topics of this nature are prudently avoided. Should Bishop Whittingham see proper to publish a discourse expressly on the Eucharist or the Real Presence, the solidity, judgment and clearness of the discourses now published are a pledge that the subject will be discussed by him at such time and in such manner as are best adapted to the wholesome indoctrination of his diocese.

P. S. Since writing the above, we have received Bishop Whittingham's Sermon, "Emmanuel in the Eucharist," which will have the effect, we hope, of dispelling the fears of Mr. Johns.

St. Ann's Hall.—We are obliged to the correspondent on our first page for the account of his visit to St. Ann's Hall. We have a very high opinion of this institution, and embrace with great pleasure, the opportunity of presenting it in its true light to our readers.

Plain Words to Plain People is the title of an excellent pamphlet which has been found very useful in England in allaying those prejudices against the Church which have of late been prevalent. After trying in vain to abridge it, we have determined to reprint it entire. We beg our readers to give it a serious perusal.

Mr. Drummond's Schism.—See the excellent letter of the clergy of Edinburgh on our first page.

The Christmas Bells.—A sacred Cantata will be performed at the Broadway Tabernacle on Friday evening next. See description, &c., in another column.

Domestic Missions.—The consideration of the following resolution, now lying on the table of the Domestic Committee of the Board of Missions, has been further postponed until the meeting of the Committee next ensuing the Special Meeting of the Board to be held on the 26th inst.:—

"*Resolved*, That in consideration of the great insufficiency of the receipts into the treasury of this Committee, and the present great amount of indebtedness to missionaries, this Committee will not, until that debt is paid off, make any other appointments, either of stations or of missionaries."

We ask the attention of our readers to the advertisement of Messrs. S. & L. Holmes in to-day's Churchman, of the new and beautiful articles of Church Decoration, designed and manufactured by Mr. French, of Bolton-Le-Moors, Lancashire, and which have received such high encomiums from the leading Church journals of England. At the suggestion of some of the clergy, the Messrs. Holmes ordered a few samples, which have arrived, and are now ready for inspection. They consist of several patterns of "Fair Linen Cloth" for the Communion Table, with rich centres of diverging rays, encircling the letters I. H. S., with a bold Latin Cross proceeding from the central letter, so as to appear both on the top and front of the altar. There are also different patterns of Altar Cloths of Crimson Woollen Damask. Also, a Pede Cloth, or covering for the floor of the Chancel, of thick felted woollen, upon which is imprinted exact copies of encaustic tiles. This is in lieu of ordinary carpet.

We trust that the clergy and vestries of churches will call and examine these beautiful and appropriate articles. A few specimens only have been received. The intercourse, however, between the two countries is now so constant, that orders can be executed with ease and despatch.

The Annual Matriculation of the newly admitted students of the General Theological Seminary, took place in St. Peter's Church in this city on Sunday evening last, when 6 members of the middle, and 22 of the junior class, were matriculated. Evening Prayer was read by the Right Rev. Professor Onderdonk, and the matriculation sermon preached by the Rev. Professor Ogilby.

Memoir of the Life of the Rt. Rev. Richard Channing Moore, D. D., *Bishop of the Protestant Episcopal Church in the Diocese of Virginia. By* W. K. Henshaw, D. D., *Rector of St. Peter's, Baltimore. Accompanied by a selection from the late Sermons of the late Bishop.* Philadelphia: William Stavely & Co., No. 12 Pear-street. 1842.

As the biography of a worthy and amiable bishop of our Church, this work deserves to be commended to the respectful attention of our readers. The narrative part is agreeably written, and might have been rendered not only (as it is) almost, but altogether sound and salutary, if Dr. Henshaw had acknowledged, what it is vain to deny, that he stands on High Church ground; and had thus put himself at liberty to favor, in matters of detail, the principles which he avows in the gross. In this case we should have been spared the hypothetical description of a High Churchman, (pp. 290, 291,) and some other unpropitious side winds which do not add to, nor yet greatly detract from, the general merits of his performance.

The work contains many original letters, chiefly of the lamented bishop, together with a selection from his sermons.

INSIDIOUS PRODUCTIONS.

We are sorry to see an accomplished writer, like Dr. Henshaw, apply the above epithet as he does in the following extract from his Life of Bishop Moore:

"The excitement of the Tract controversy is now rapidly subsiding; and if we be not mistaken in our judgment of its results, the incidental evils which have followed the insidious productions of Dr. Pusey and his school, will be more than counterbalanced by the good effects of the many clear and elaborate vindications of the truth which they have called forth. The Church at large will separate between the wheat and the chaff; and while some young and unfledged theologians will be carried away to Rome, we believe that the great body of our ministers and people will have a more thorough understanding of the real principles of the Church, be more firm in their attachment to the fundamental doctrine of justification by faith, and be better armed for their conflict with the emissaries of the Pope, than they ever were before."

That "the real principles of the Church" have been more thoroughly understood in consequence of the publication of the Tracts, is a fact of which we are happy to have Dr. Henshaw's admission. But why is not this result frankly ascribed, under God, to the Tracts and their authors? To acknowledge it, and yet in the same breath to talk of "the insidiousness" of Dr. Pusey, and to put in a covert claim for the opponents of the Tracts, as if their opposition had in any measure directly contributed to the result, has, as it seems to us, a very awkward appearance.

The Episcopal Recorder justly characterizes Bishop Whittingham's discourses on The Priesthood in the Church "as containing the chief distinctive principles of the Tracts for the Times." Speaking of these discourses, the Recorder says:

"The author describes the ministry as a Priesthood, '*the essence of which is ministerial intervention that sins may be pardoned.*' He teaches (p. 11) that the same power which the Lord Jesus had on earth to forgive sins, 'he conveyed in the most explicit manner to those whom he left on earth to represent him in his Church, and minister in his behalf to the end of time.' 'Sent therefore,' he says, (p. 12,) 'Christ's ministers have been,—sent to preach that men *may believe*,—sent, *when they do believe* to remit their sins in baptism, and in the communion of the flesh and blood, which he who eateth and drinketh, hath eternal life,—sent in the *very essential fulness of the priestly character and functions*, the subordinate, instrumental ministerial intervention for the forgiveness of sins."

In the same number of the Episcopal Recorder, a correspondent under the signature of "A Churchman" *strongly commends* Bishop Whittingham's discourses, and concludes an analysis of the first discourse (including the above extracts) as follows:

"In the views thus far presented, it is presumed, few members of the Church would hesitate to concur. And it is believed by the present writer, that few can study the vivid illustration and enforcement of them contained in these sermons, without spiritual edification and profit."

The reader asks, perhaps, who is "A Churchman?" and although we deem it uncivil to be peering under an assumed disguise, yet if the editors choose to exhibit their correspondent *in propria persona*, we feel under no obligation to shut our eyes. We remark, then, that the editors of the Recorder, naturally shocked that "A Churchman" should seek through *their* columns to diffuse the poison of "Tractarianism," offer as an antidote to his communication, certain extracts from "Dr. Henshaw's Communicant's Guide;" remarking at the same time, that they "beg leave 'to appeal *from* Philip *to* Philip.'" Here then (if we may trust the Recorder) we have a professed opponent of the principles of the Tracts, propagating them under cover of an anonymous signature; which shows how easy it is groundlessly to charge a writer with "insidious productions."

Proselytism.—In commenting on the opinion of Judge Lewis, the Banner of the Cross dissents from some views which we expressed in connexion with the same topic; and says:

"While condemning equally with him [the Churchman] 'the whole spirit and working of religious *proselytism*,' as 'indicative of a narrow mind and productive of unmitigated evil,' we would still discriminate between a meddling and improper spirit, and that Christian charity and zeal according to knowledge which seeks to enlighten with the truth those whom we believe to be in serious error. If it be our duty to pray, as we are constantly taught to do in the Litany of the Church, 'that it may please God to bring into the way of truth, all such as have erred, and are deceived'—it must be no less our duty to strive, by all prudent and proper means, to show them 'the way of truth.'"

Now those readers of the Banner who had not seen the article in the Churchman, must naturally infer from the above that we disapprove "that Christian charity and zeal according to knowledge which seeks to enlighten with the truth those whom we believe to be in serious error;" and that we have denied it to be a duty "to strive by all prudent and proper means to show the way of truth to such as have erred and are deceived." In common fairness we must ask the editor either to publish our remarks in his columns, or to inform his readers that in maintaining the above positions he is not to account us as his antagonist.

If the Banner will look again at our remarks, he will find that they are pointed against direct, overt, and unsolicited efforts to alienate individuals from the communions to which they respectively belong; and as he condemns equally with us the spirit of religious proselytism, we should not be surprised if the difference of which he speaks should vanish in the attempt to state it, and we should be found on this, as on other subjects, in agreement.

As to the other point, we acknowledge that the master of a family is supreme in his own household; and if he deems it expedient to make it the *indispensable* rule of his house that his servants shall attend Family Prayers, and engages them on this stipulation beforehand, nobody has a right to complain. In this case, however, no Protestant can have an honest Romanish servant in his family. But our remarks supposed a different case; *viz.*, that of a Protestant who has such servants, and who requires or solicits their attendance. This we think wrong, because such an act is opposed to the rule of their Church, and because the rule of their Church (while they belong to it) is or ought to be the rule of their conscience; and therefore whoever solicits them to trangress it, solicits them to sin against their conscience. If a Protestant master would have such servants unite in the devotions of his family, he ought first to seek to detach them from their Church and make them Protestants, in order that they may conform to his worship with a good conscience. To attempt this, however, would be mere proselytism; and therefore the true course, as it seems to us, is either not to employ such servants, or, employing them, to dispense with the rule of the family in their favor, in consideration of their prior obligation to obey the rule of their Church. In the present state of the Church and of society, the latter course seems to us the more expedient; though we have no wish to oppose the former.

For the Churchman.

Dear Mr. Editor,—The following extract from a recent letter of a dear English friend, then travelling on the Continent, (it is dated Venice, 21st October,) will, on many accounts, be interesting to many:

"When at Athens, in 1840, we formed an acquaintance—I am sure I may now say, friendship—with Mr. and Mrs. Hill. We saw him in London, in 1841, on his way to the United States. Her state of health induced him to return to her direct, at Athens, without stopping in London; and induced him subsequently to take her on an excursion in these regions. We had heard of this, and had indulged the hope that we might meet somewhere in Switzerland, which we understood to be their first object. But we failed in all our inquiries. At length we met—by what is called accident—at Genoa; and happily saw much of each other during the succeeding fortnight. They are now on their way back to their most important labors in Greece: and every day is widening the distance between us; in body, I mean, alone. In their case, as in that of others, I trust that our spirits may be united, however different the sphere of our earthly range may be. It is an especial honor to that branch of the Catholic Church, of which you, my dear friend, are a bishop, that, recently as you have yourselves been planted, you have sent forth more native, regularly ordained priests than the mother Church had done, to Jews, Turks, Infidels, and Heretics, for two centuries. May our only rivalry be in these works! If we are good Churchmen, in America and England, we *must* be good Christians: and if we are good Christians we must 'follow peace with all men,' and specially with them who are of 'the household of faith;' and therefore you and I look to the union of the two Churches—or, rather, to the diffusion of the Gospel which each is appointed to minister and to convey—as the only sure basis of our alliance. Nevertheless—to descend, for a moment, to lower things—I am glad that one of the external provocatives to a different state of feeling, the boundary question, seems, since I left England, to have been happily settled. My information is indeed very 'second-hand'—from Galignani's Paris English Newspaper. . . . .

"No one who knows popery in England only—I presume I might add, in the United States—has any idea of the grossness of its evils. In England—to take no other instance—there are no images in the churches; which, in most parts of Italy, in many parts of Southern Germany, and in Belgium, are offensively full of them. But that which strikes me as even worse—in one sense, at least; because without the poor plea on which images have been defended, as 'Books for the Illiterate'—is their system of Church-exemptions. In highways, in Savoy and Switzerland and Southern Germany; in churches there, and in Italy, we see continually, '*Indulgentia plenaria*,' '*Indulgentia for 40 days*,' '*Indulgentia for 1000 days*,' and so forth, to whomsoever shall devoutly recite so many *Aves*, so many *Paters*, before this or that image, or crucifix. Again, we have been accustomed to hear Romanists talk of *the Sacrifice of the Mass;* and we ourselves may have used the phrase conventionally, and as it were metaphorically, even when we knew what was the full doctrine of the Church of Rome on the subject: but I own that the error never appeared to me so frightful, as when I read on a great marble tablet, under the dome of the Cathedral of Florence, that there, before the high altar, on such a day, in such a year, Pius VII. '*divinam hostiam* IMMOLAVIT.' May it please God to give to our two countries an increasingly deeper sense of the religious privileges which He has entrusted to us! As to civil privileges, and merely temporal advantages—a very subordinate class of objects—I can truly say, that, though, for the last 28 years, I have travelled a great deal, and in the aggregate of my different excursions have spent some years abroad, I have never returned to England without a deeper sense of the blessings which I there enjoy."

My letters by the last steamer, convey the gratifying intelligence that the Venerable Archbishop of Canterbury has resumed his weekly days of business in London; and indeed, in the judgment of those who know him best, is in better health than before his late illness. It is a signal blessing from the Lord. G. W. D.

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* See Irish Ecclesiastical Journal for Sept., 1842.

At the meeting of the Board of Managers of the New York Protestant Episcopal City Mission Society held on the 9th Dec., 1842, it having been announced to the Board that the late Goold Hoyt, Esq., had left the Society a legacy of Five Thousand Dollars, it was

"Resolved, That on receiving information of the legacy left to this Society by the late Goold Hoyt, Esq, in life a liberal contributor to its funds, the Board would express and record on their minutes, their sense of gratitude to GOD for putting in the heart of their benevolent friend thus to aid the important object of which the Church has put them in charge, and their sensibility to the Christian kindness and liberality, which having characterized the life of the deceased were illustrated by this testamentary grant.

"Resolved, That the Board tender to the respected family of the deceased their sincere Christian condolence on the bereavement which they have sustained by his death.

"Resolved, That an attested copy of these resolutions be sent to the family of the deceased, and that the Bishop be requested to send it.

"Resolved, That these resolutions be published in the Churchman." **WM. MULLIGAN,**
(A copy from the minutes.) Asst. Sec.

CLERICAL CHANGES.

The Rev. William Dehon requests that in future all papers and letters for him be directed to Pineville, S. C.

The Rev. Albert D. Traver, having accepted a call to the rectorship of the Church of the Ascension, Esopus, requests to have all communications for him directed to Riverside, N. Y.

TO CORRESPONDENTS.

"B. F. T.," "G. H. T. E," and "J. D. C." are received.

"G. B." is welcome to the use of our columns, but is too late for this week.

"A Case of Conscience" shall receive attention.

"Unitas" has our special thanks.

"W." will receive a private note by applying to the person through whom his communication is received.

[Abridged from the N. Y. Mirror.]

THE CHRISTMAS BELLS; A TALE OF HOLY TIDE.—We have already noticed in general terms this new sacred cantata, composed by C. E. Horn, and are now gratified to be enabled to give the fuller details of its beauties, which are due to its high merits and to the approach of the interesting season which it commemorates. The first canto describes "*How the bells rang at Christmas tide.*" The day-break is announced by a few appropriate bars of music, and the ringers assemble, one after another joining in, till the sound of the single bell first heard swells into a chime of the whole eight. The orchestral accompaniment is very ingenious, and introduces the first solo.

> "The bells—the bells—the Christmas bells!
> How merrily they ring;
> As if they felt the joy they breathe
> To every human thing;
> The silvery tones o'er vale and hill
> Are swelling soft and clear,
> As, wave on wave, the tide of sound
> Fills the bright atmosphere."

The alto voice is joined by the soprano, tenor and bass, forming a quartetto, which is succeeded by a chorus, expressing the feelings of the villagers, among whom is the father of the village, who is the hero of the tale, and who describes his rising before daylight, his Christmas fireside, and the dark shadows on the wall put to flight by the rising sun. The bells then change their tune to these words:

> "The bells, the solemn Christmas bells
> Are calling us to prayer;
> And hark! the voice of worshippers
> Floats on the morning air.
> Anthems of noblest praise there'll be
> And glorious hymns to-day,
> *Te Deums* loud, and *Glorias*—
> Come to the church away."

The story proceeds to tell "*How the Christmas bells cheered the old man's heart.*"

> "Soft through the winter air
> The matin peal he hears;
> He hears—he lifts his wrinkled brow
> And faintly smiles through tears."

He hears the distant carol of the approaching villagers, and "weeps in luxury of grief." They reach his door, and a lively melody describes

> "A light step on the oaken stair,
> A gay voice at the door,
> And then a bright young creature stands
> Upon the old man's floor."

The child accosts him in a beautiful and touching *aria*, presenting her Christmas gifts of holly, ivy, and wild rose. The old man responds with a blessing upon her in a corresponding melody.

The bells then ring again for the church hour, and the music describes "*How the Christmas greeting cheered the old man's heart.*" He proceeds to church with the villagers, and with the chimes of the bells are heard the distant notes of the organ.

> "Then ring again, ye Christmas bells,
> And thou, deep organ, sound;
> Angelic voices, soft and low,
> Seem floating all around.
> The Christmas morn is blest to him,
> Mid solemn strains like these,
> And sad thoughts roll away, like leaves
> Before the autumnal breeze."

The procession then enters the church, and the Church music commences, accompanied solely by the organ, and the bass voices chanting "Oh Lord, open thou our lips," introducing the *Gloria Patri*, and *Venite*, followed by the *Te Deum, Benedictus*, and "Anthem of the day."

"*How the old man found solace in the Church,*" is told in the following melodious recitative:

> "The prayers are said, the sermon o'er;
> A solemn silence reigns;
> How goldenly the noon-day beams
> Stream through the pictur'd panes,
> Upon a kneeling throng!—around
> The altar-steps they fall;
> The aged man is kneeling there;
> His heart is grateful, all."

A solemn and impressive air describes his partaking of the sacrament. The music commences mournfully, but ends in a joyful burst at the words "He fears no more." The organ is now joined by the singers and orchestra, the peals of the bells are again heard, and all unite in a happy celebration, which concludes with the following words, set to music with great appropriateness and magnificent effect:

> "The bells—the bells—the Christmas bells!
> How merrily they ring!
> As if they felt the joy they breathe
> To every human thing.
> The rich man in his mansion proud,
> The poor man in his cot,
> Hear the glad sound, and welcome it,
> Each thankful for his lot."

It will be readily seen that the words and incidents supply many openings for happy and striking musical effects, and Mr. Horn has availed himself of them all with great skill and taste. The poem, which he has selected for musical embellishment, has been published in an elegant volume, including also the other kindred effusions of its author, the Rev. J. W. Brown, of Astoria.*

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* The Poem, &c., may be had at this office.

DIOCESE OF MASSACHUSETTS.

Consecration of the Assistant Bishop.—The Standing Committee of the Diocese of Massachusetts are authorized to notify the clergy of the diocese that the consecration of the assistant bishop elect will take place in Trinity Church in this city, on Thursday, the 29th instant, at 10 o'clock, A. M.; and they are also requested to suggest to those who shall attend on that occasion, the propriety of appearing in their clerical robes.

By direction of the Presiding Bishop.
JOHN L. WATSON,
President of the Standing Committee of the Diocese of Massachusetts.
Boston, December 7th, 1842.

Bishop Griswold on Sunday last officiated in Trinity Chapel, Boston, preached twice, administered the Lord's Supper, and to three persons administered the rite of confirmation.

The Rev. H. S. Smith having removed to Plainfield, N. H., desires all letters and other communications designed for him, directed to Plainfield Plain, N. H., West Parish.—*Christian Witness.*

DIOCESE OF VIRGINIA.

Episcopal Services of Bishop Mead.—By the last accounts he spent Saturday and Sunday, the 19th and 20th of November, at Trinity Church, Bedford county, where he confirmed 10 persons. From thence he proceeded, with the Rev. Mr. Marbury, to Buchanan, where they were joined by the Rev. Mr. Wharton, from Roanoke, and the Rev. Mr. Bryant, from Lexington. Three days were spent in services at this place, during which, 7 persons were confirmed, and the Lord's Supper administered. The scene of the next services was Lexington, in Rockbridge county, where the Rev. Mr. Bryant now resides and ministers. Washington College and the Virginia Military Institute, with many other circumstances, combine to render this a very interesting and important place. The bishop, with the clergy who accompanied, or met him there, (the Rev. Mr. Goodwin, the Rev. Mr. Caldwell, and the Rev. Mr. Marbury,) were very kindly received by the inhabitants of the place. Services were well attended for four successive days and nights, during which, adult baptism was administered to one young man, confirmation to 16 persons, the one half of whom were young cadets or students of the college, and the Lord's Supper not only to the 25 persons who compose the little flock of Episcopalians in that place, but to many others, both ministers and people, who united with brotherly love in that holy ordinance. While at Lexington, the bishop was invited by the presiding officers of the two institutions, the College and Institute, to address, at two different times, the young men belonging to them, in their respective halls. The occasions were peculiarly interesting, by reason of the deep religious feeling which has for some time pervaded the hearts of the young men, as well as of the citizens of the town generally. It is hoped that an Episcopal Church will be built in Lexington during the ensuing summer.

DIED,

On the morning of the 5th inst., Helen Maria, infant daughter of Benjamin A. Mumford, aged 19 months.

CALENDAR.

DECEMBER.

18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 18, St. Thomas' Church, *New York.*

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

BOARD OF MISSIONS.

A special meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held in the Sunday School Building, in the rear of St. John's Chapel, in the city of New York, on the Feast of St. Stephen the Martyr, Monday, December 26th, 1842, at 5 o'clock, P. M.

By order of the Presiding Bishop,
P. VAN PELT, Secretary.
New York, December 17, 1842.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY.

A quarterly meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 19th inst., at half past 7 o'clock.

GEO. H. BELL, Recording Sec'y.
New York, Dec. 17, 1842.

CHURCH OF THE REDEMPTION.

The *Third* of the Course of Sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Francis L. Hawks, D. D.

A collection will be made in aid of the purchase of the edifice. Dec. 17, 1842.

☞ It is proposed by ladies connected with different Churches to hold a Fair at Niblo's Saloon, on Tuesday and Wednesday after Christmas, for the benefit of the Church of the Redemption.

Donations for this object may be sent to Mrs. Anthon, at the Rectory of St. Mark's, corner of Second Avenue and Tenth street; or to Mrs Pardee, at the Rectory of St. Thomas', 453 Houston street.

New York, December 17, 1842.

BISHOP CHASE'S COLLEGE, ILLINOIS.

A *Fair* is to be held for this Institution next Tuesday and Wednesday from 12 o'clock noon, in the Chapel of St. Ann's Church, No. 110 Washington street, Brooklyn. Persons interested in the establishment of religion and learning in the West, and others, are invited to attend.

Donations for the Fair would be gladly received at Rev. Dr. Cutler's, No. 1 Sands street.

December 17, 1842.

MISSION CHURCH OF ST. MATTHEW.

The Regular Quarterly Sermon in aid of this station, will be preached in the Church in Christopher street, between Bleecker and Fourth, on Sunday evening, December 18th, by the Rev. Manton Eastburn, D. D. Services to commence at 7 o'clock.

Episcopalians generally are respectfully invited to attend.

New York, December 17, 1842.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Dec. 7, has received the following contributions, viz:

From St Paul's ch, Albany, Rev W J Kip, rector, for Augusta, Maine, $20; for Jonesville, $20; for Flint, $15. Through D Ravenel, R A in Charleston, S C, from offerings of St Mark's ch, Clarendon, $27 50; Sewing Society of the same, $20; offerings of St Paul's, Radcliffboro', $34; Sewing Society of do, $36; Trinity ch, Edgefield, $40; offerings of St Michael's, Charleston, S C, $57 62; Ladies' Missionary Society of St Paul's, Pendleton, $35; Monthly Missionary Lecture, St Stephen's Chapel, Charleston, $27 90—$278 02. Through Bell & Entwisle, of Alexandria, from Mrs Philip N Meade, $5; Mary B Whitney, $2; Sarah Nelson, $2 40; Elizabeth Burwell, $5; cash, $9 90—$24 30. From Christ ch, Leacock, Pa. $5; Christ ch, Brooklyn, L I, $13 22; through D Ravenel, Esq, R A, Charleston, S C, from a minister, in answer to the late appeal, $100; offerings of St Mark's church in the Bowery, per Rev Dr Anthon, $40; offerings of St Stephen's, Middlebury, Vt, $1; a communicant of St Paul's chapel, $2; offerings of St Mark's, Orange, N J, $15; from Rev R K Meade, of Charlotteville, Va, Mrs L A Miner, $20; Mrs Meriwether, $10; Mrs Gray, $5; Miss Carr, $2; from Rev W N Pendleton, of Alexandria, per the Rev C S Henry, D D, $50; a friend to Episcopal missions, $3. Total amount, $583 54.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Dec. 14, 1842. 152 Broadway, New York.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From St Peter's ch, Hobart, Rev A H Cornish, rector, $3. St John's chapel N Y. Rev Dr Wainwright, $219 16 Church of the Nativity, N Y, Rev C Clapp, rector, $4 Grace ch, Jamaica, L I, Rev Wm L Johnson, rector, $14 42. St Thomas' ch, N Y, Rev Dr Hawks, rector, $208 74. Calvary ch, Brooklyn, Rev W H Lewis, rector $21 76. St Stephen's ch, N Y, Rev J H Price, rector, $34 11. Church of the Ascension, N Y, Rev Dr Eastburn, rector, $159 93. St Paul's Chapel, N Y, Rev E Y Higbee, $110 58. Christ ch, Cooperstown, Rev F T Tiffany, rector, $11 12. A few friends, by K S, $5. St Mark's ch, Williamsburgh, Rev S M Haskins, rector, $3. St Paul's ch, Troy, Rev R B Van Kleeck, rector, $41 02. St Simon's Chapel, Hampton, Rev L M Purdy, rector, $4. Mrs L M Purdy, of Hampton, $1. St John's ch, Brooklyn, Rev E M Johnson, rector, $22 35. Church of the Epiphany, N Y, Rev Lot Jones, $6 22. Peter Lorillard, Sen, Esq, $200. St Paul's ch, Tompkinsville, Rev W Walton, rector, $8 55. Christ ch, Ballston Spa, Rev D Babcock, rector, $6 10. St Luke's ch, N Y, Rev J M Forbes, rector, $79 15. Church of the Holy Evangelist, N Y, Rev B Evans, $23 41. St Matthew's ch, N Y, Rev J Pound, $28 14. St James' ch, Hyde Park, Rev Dr Sherwood, rector, $14. St Bartholomew's ch, N Y, Rev L P W Balch, rector, $50 88. St Mark's ch N Y, Rev Dr Anthon, rector, $70. St Paul's ch, Sing Sing Rev C H Halsey, rector, $10. A lady of St Paul's chapel, N Y, $3. St Michael's ch, N Y, Rev Wm Richmond, rector, $8. Zion ch. N Y, Rev Wm Richmond, rector, $17. St Peter's ch, Peekskill, Rev M Marcus, rector, $10. St George's ch, N Y, Rev Dr Milnor, rector, $47 10. St Mary's ch in the Highlands, Rev E Williams, rector, $5 45. St Philip's ch, Phillipstown, Rev E Williams, rector, $4 85. All Saints' ch, N Y, Rev B I Haight, rector, $63 46. Total amount, $1518 50.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
December 14, 1842. 55 Water-st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a member of Christ ch, $1. By Rev J D Carder, from M N Z of U S A, $5. By Swords, Stanford & Co, from Jacob R Le Roy, Esq, $50. By J A Sparks, Esq, from the chapel of St Paul's College, College Point, $2 50.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

December 14, 1842.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From Female Education and Missionary Association of St Paul's Chapel, New York, Mrs Berrian, treasurer, $14 50. Calvary ch, Brooklyn, Rev W H Lewis, rector, monthly collection $11 43. St Mark's ch, Williamsburgh, Rev S M Haskins, rector, monthly collection, $2 75. Offerings of St Mark's ch in the Bowery, New York, Rev Dr Anthon, rector, $50. A lady of St Paul's Chapel, New York, $5. Total amount, $83 68.

C. N. S. ROWLAND, Treasurer,
December 14, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

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Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, December 14, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From R P Williams, St Louis, donation, $2. A clerical friend, do, $5. James Barrow, annual, $1. Wm A Duncan, do, $1. Total amount, $9.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.
New York, December 14, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through B Howard, Esq, treasurer, from Grace ch, Boston, collection for church at Galveston, $125 44. Through H Trescott, Esq, R A, Charleston, S C, offerings of St Michael's ch, Charleston, per Rev P Trapier, $30. From St John's ch, St John's Island, per Rev Thomas Young, M B Y, $5; M J V, $5; S G, $2 50—$12 50. Through Rev Arthur Wigfall, St Mark's ch, Clarendon, $27 50; sewing society of do, $20; from "Jim," an African slave, for African mission, $10—$57 50. Missionary lectures, St Stephen's ch, Charleston, S C, November and December, per Rev T C Dupont, $9 31—$109 31. Through Bell & Entwisle, Alexandria, D C, from Frederick parish, Milwood, Va, Philip N Meade, $5; Mary A Page, $1; Susan B Nelson, for Greece, $5; Mrs F B Whiting, for Greece, $10; Lucy Nelson for do, $5; Evelyn Nelson, for do, $5; Betsey Nelson, for Africa, $10; Eliza Nelson, for do, $2 50; Lucy Nelson, for do, $5; Evelyn Nelson, for do, $5; Eliza Nelson, for Greece, $2 50; Signora Little, for Africa, $5—$61. Through Thomas Robins, Esq, Phil, donations and subscriptions by sundry persons in Philadelphia and elsewhere, through the hands of Mrs P Bedell, for the bread fund established in the schools at Athens, under charge of Mrs Hill, $296 30. From Christ ch, Brooklyn, L I, for Africa, $13 22; family mite box, $1 91; offerings of St Mark's ch, Orange, N J, per Rev Mr Williams, $5; offerings of St Mark's ch in the Bowery, per Rev Dr Anthon, $12; through the Rev S Hazlehurst, from Mrs and the Misses Evans of St Stephen's ch, Phil, for Africa, $35. Total amount, $659 18.

J. SMYTH ROGERS, Treasurer.
New York, December 14, 1842.

PICTORIAL EDITION OF THE BOOK OF COMMON PRAYER.

MR. H. W. HEWET, Engraver, is now preparing for publication an edition of the Book of Common Prayer, illustrated with upwards of seven hundred engravings. The arrangement and adaptation of the work will be under the superintendence of the Rev. Dr. Wainwright, who is also preparing a History of the Liturgy, and a commentary upon it, which will form a second volume, and will be also illustrated with numerous engravings. The plan of the work has been made known to the Bishop and several of the clergy, who have expressed their full approbation of it, and their earnest desire for its success. Their plan of the whole work will be communicated to the public through a prospectus to be issued in a few days. The Common Prayer will be issued in numbers, of which there will be twenty—the first 4 to be issued monthly, and the remaining 16 semi monthly, so as to complete the work in one year.

It is intended to have the first number ready for delivery at the Christmas and New Year Holidays, together with a certificate of subscription, with the view of offering a suitable present for the season.

Editors of exchange papers of the Churchman who will give the above notice one insertion, and the prospectus which will be published in the next Churchman, 12 weekly insertions, and send each paper to Mr. Hewet, will each be entitled to a copy of this splendid Prayer Book, which will be forwarded to them in numbers as soon as issued.

Dec. 17.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Scriptural Symbols, Types, Figures, &c., &c.*

Episcopalians generally, are respectfully invited to attend. Dec. 14, 1842.

CHURCH MUSIC.

A NEW GLORIA IN EXCELSIS.

On the 21st inst. J. A. Sparks will publish a *Gloria in Excelsis*, never before published, with an easy arrangement for the Organ and Piano Forte, by a contributor to Church Music. This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. Suitable music for this, the oldest and most beautiful of the songs of the Church, is much needed. It will be engraved, and printed on fine music paper, and suitable in size to bind with other music.

Oct. 17.

CHURCH FURNITURE.

S & L. HOLMES would respectfully call the attention of the Clergy and others interested, to several articles of Church Furniture that they have lately received—designed and manufactured expressly for sacred purposes—consisting of

DOUBLE DAMASK "FAIR LINEN CLOTHS" FOR THE COMMUNION TABLE.

These Cloths have rich centres of diverging rays encircling the letters I H S, with a bold Latin Cross proceeding from the centre letter; and some of the same design with rich emblematic corners and borders.

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A thick Felted Woollen Cloth, imprinted upon it exact copies of Ancient Tiles—is very durable, and the colors fast; is two yards wide, at $2 50 per yard.

These articles have been lately designed and introduced into England by Mr. G. T. French, of Lancastershire, and are very favorably received. Samples can be seen at our store, No. 22 John-street. Dec. 17—eow3t

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RECENTLY PUBLISHED,

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A Tale of Holy Tide, and other Poems. By the author of "Constance," "Virginia," &c. 1 vol. royal 16mo., elegantly ornamented. $0 75.

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ALSO, UNIFORM WITH THE ABOVE,

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Dec. 17.

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Biblia Sacra, Vulgatæ Editionis, 1 vol, folio.
Dupin Bibliotheque des auteurs Ecclesiastiques, 21 v, in 8. 4to.
Trommii Concordantiæ Græcæ Versionis, LXX, Interpretum, 2 vols, folio.
Matthæi Poli Synopsis Criticorum, in S. Scrip. 5 vols. folio.
S. Bocharti Sacro Gergraphia, Cum Dipertat variis, 1 vol. folio.
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Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which is added, KYRIE ELEISON, a TRISAGION by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish, never before published; and RESPONSES to the Decalogue.

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Being portions of the services which may be "*said or sung,*"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

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"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841.

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MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS
111 Nassau street, Office of the Churchman.
August 20—tf

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A STUDENT of the General Theological Seminary, having for nine or ten years past, paid particular attention to the study and practice of the Organ, is desirous of procuring a situation as Organist in this city. References will be given, if desired, to churches where he has officiated in that capacity during the last eight years. Should any vacancies occur, he would respectfully solicit the opportunity of a trial. He has been most kindly permitted to refer to
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CLEMENT C. MOORE, L. L. D.
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Dec. 3, 1842.

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Nov. 26—tf

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SAXTON & MILES,
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WILL publish on the 15th of December, a second edition of "Julia of Baiæ, or the Days of Nero." By the author of "Christmas Bells," "Merchant's Daughter," &c., &c.

A number of copies of this popular work will be elegantly bound, suitable for Christmas gifts.

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Dec. 10

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THE Winter Term will commence on the first of December, and a few additional pupils would be received. TERMS, $150 a year, payable quarterly in advance. For intelligence, as to the general character of the Institution, reference is made to the Right Rev. W. R. Whittingham, D. D., by whom it is known and approved, and to the Clergy of the Church generally in Baltimore. For admission, or for particular information, apply to the Rev. George F. Worthington, Rector. Nov. 5.—5t$

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The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School

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THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, [illegible] the discharge of [illegible] Mr. Diller [illegible] Dr. Muhlenburg in his celebrated institution [illegible] in which [illegible] and success [illegible] and happy [illegible] ment of [illegible]

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term will commence on Monday the 1st of May. [illegible] at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

[illegible] meet with prompt attention. June 25.

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Also, Church Organs of great volume and sweetness of tone, [illegible] feet [illegible] price $3[illegible]

Also, a large Church Organ, with two sets of keys, 12 stops—[illegible] mahogany color—10 feet wide, 15 feet high—price $1500. July 10—[illegible]

PLAIN WORDS TO PLAIN PEOPLE, ON THE PRESENT DISSENSIONS IN THE CHURCH. London, 1842.

Just before our blessed Saviour was betrayed into the hands of wicked men, He took occasion to comfort His disciples, whose minds it seems were troubled by approaching evils, and He said on that awful occasion: "*Peace* I leave with you, my *peace* I give unto you: not as the world giveth give I unto you." And then, after speaking these and many other cheering words, which are written in the fourteenth and following chapters of St. John's Gospel, "He lifted up His eyes to heaven, and said, Father, I pray that all which shall believe on Me through the word of them whom I have sent into the world may be *one*—that the world may believe that Thou hast sent Me." And the Apostle "which wrote these things," and who has been always called the Apostle of love, (St. John,) when he was so old and feeble that he could say nothing else, used, we are told, to get himself carried into the church, and preached no other sermon to the people than, "Little children, *love* one another." It is quite clear then that peace, unity, and love, are essentials of the Gospel; where these are not, you may safely say, that "if any man seem to be religious, and bridleth not his tongue, this man's religion is vain." *Jam.* i. 26. Now I am going to apply this to the state of things in which we find ourselves just now.

I suppose that the very simplest person among us knows very well that there are many things said and done about religion and the Church, and in their name, which are altogether inconsistent with peace; and the angry tone in which they are said seems to show pretty clearly that such as use these hard words cannot bear much love towards those whom they treat so unkindly, and that they have forgotten our LORD's last prayer for unity, and St. John's touching sermon, and indeed the subject of his Epistles also. And yet men are not altogether to be blamed for speaking strongly, when they feel strongly. "*First* pure, *then* peaceable," *Jam.* iii. 17, is the character of that Church which is militant here below. I would rather say that they are blamable in the first instance for not giving themselves sufficient leisure to understand the bearings of many very important theological points, none of them without its own peculiar difficulty, than for warning against error where they honestly believe it to exist. It is their false estimate of the Church, not their intentions towards it, of which I must complain. When I say this, I only mean that I can to a certain extent sympathize with the alarms of some who seem to think we are all just going "to turn papists," to use words which, I dare say, you have often heard lately, and I can make some allowance for warm expressions produced under such circumstances.

I do not defend—indeed, I must earnestly protest against—the fierce, schismatical, irritating, and, one must say it, most unchristian language and spirit which we hear and see in print daily. The most vulgar devices are adopted to prejudice uninformed minds against the ministers of their own parishes, who are laboring faithfully and with much self-denial in all worldly things among them; handbills, full of incomplete passages, and garbled, unfair, and false quotations from writings,* which, to say the least, require the patient study of the context even to understand them, are scattered with the most reckless disregard of the characters or religious training of those into whose hands they may fall; people of the lower classes, who perhaps never set foot in a church, and who are actually ignorant of the contents of the Prayer Book, are addressed by clergymen in violent after-dinner speeches, when their worst passions are excited by the necessary evils attendant upon such worldly meetings, and these clergymen think it right to use such opportunities for the purpose of nicknaming their brethren, and for the sake of a laugh pollute themselves by using the most profane and unchristian language;† the daily newspapers, and the worst part of them, are made the vehicle of poisoning and prejudicing weak and unstable minds; public meetings are held in many parts of the country for the sole purpose of exciting popular hatred, not only against certain views, but against individuals who are supposed to hold them, and these misrepresentations both of doctrine and practice are addressed to those who, from education and other causes, are not only incapable of forming opinions upon the points at issue, but of testing the truth of the assertions which they hear respecting them; and last of all, the pulpit of one of the largest churches in this very city [London] is made the vehicle of advice to the laity to "desert the churches, and no longer to recognize the ministry,"‡ of those whose only fault is a faithful adherence to the spirit and the letter of those formularies which they have solemnly sworn before GOD to obey and to teach. The storm of calumny and misrepresentation is now at its height; and I am using the words of one whose station privileges him, and such as him alone, to pronounce judgment upon these matters, when I ask—

"What can have been more lamentable than the tone, which (of course I am speaking generally) has been adopted by those who have set themselves (I hope conscientiously) to oppose the opinions in question? What can be more offensive to Christian charity, than to hear men of blameless lives held up to public execration in the newspapers of the day, as 'a synagogue of Satan,' and branded as 'heretics,' by persons who yet hold back the grounds on which they make their charges? Above all,—and I cannot notice without grave reprehension the conduct of these individuals,—what can be more offensive than to see clergymen, ministers of the Gospel of peace, so far forgetting themselves, their duties, and their position, as to appear at public meetings as speakers, or in the daily journals as correspondents, whose tone is rather that of personal opposition, than of grave objection to error, and who thereby almost compel us to think, that they are lamentably deficient in that spirit which is 'pure, and peaceable, and gentle, and easy to be entreated, full of mercy and good fruits,'—'thinking no evil,'—'rejoicing not in iniquity, but rejoicing in the truth?' I would that such could see themselves as they appear to others, and could think of themselves as all good men, of whatever party, must think of them. I would that they would reflect with whom they are leaguing themselves, and whether some of those with whom they act are not men whose hearts' desire and ulterior object is the total destruction of our National Church? And more than this,—I would that they should learn a lesson from the men whose doctrines they repudiate, and whose persons they so bitterly assail.

"Whatever may have been the errors, whether of doctrine or of judgment, (and of these I am not at present speaking,) of which the authors of the Tracts for the Times have been guilty, I will say this for them, that the moderation and forbearance they have shown under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration of the meek and Christian spirit they have invariably shown,—not rendering railing for railing, and never tempted, by the frequent ignorance, and often immeasurable inferiority, of many of their adversaries, to retort upon them."—*Bishop of Oxford's Charge*, 1842, pp. 13—15.

"When such things are of daily occurrence, when a clergyman cannot faithfully, and in obedience to his oaths, follow out the directions of the Prayer Book, which he has sworn to obey, without being calumniated, and even persecuted, it is time to speak out; and it is well that you should be plainly warned against being deceived by this coarse and unchristian, I had almost said, antichristian warfare, and against being led away by "calumnies and misrepresentations of the most wanton and cruel description, and by attacks from the dissenting, democratic, and infidel portions of the public press, clothed in language which I will not trust myself to characterize, but which, for the sake of our common humanity, (I say nothing of Christian charity,) it behooves us, as with one voice, to reprobate and condemn," *Ibid.* p. 10; lest giving heed to such pernicious advice, you be tempted to "make shipwreck of your faith;" and, by fomenting these divisions, you lacerate and tear "the Church which is His body," *Eph.* i. 23, most sacred and most inviolable. It would be at least more prudent for all, in whatever station and calling, and it is most necessary for those whose duty is "to *receive* with meekness the engrafted word," *Jam.* i. 21, to do as one of great prudence advised in a matter, which being one of GOD's truth, it seems not improper to adduce, that is, "to let these men alone: for if this counsel or this work be of men, it will come to nought; but if it be of GOD, ye cannot overthrow it; *lest haply ye be found even to fight against God.*" *Acts* v. 38, 39.

Under ordinary circumstances, you of the laity would enjoy the privilege of serving GOD in quiet, under the guidance and teaching of the Church; but now that there is an unhappy necessity for making an appeal to you on behalf of those of the clergy who desire to act up to their ordination vows, it may be permitted to point out, what is too little known,

I. The state of things which gave rise to the religious movement which is now so clamorously opposed.

II. The leading principles of this movement, distinguishing carefully main principles, from details which are more or less doubtful; and

III. The real grounds of those who are the leaders in this unhallowed warfare upon their brethren.

It will be seen, of course, that I am writing for Churchmen; and if I could select my readers, I would say that I address more particularly those gentle souls (and there are many such) who are distressed and harassed by the din of arms, which is ringing within and around our spiritual home; for those who "seek peace and ensue it;" for those who, though they might make up their minds to the "fightings without," are sorely perplexed by the "fears within," 2 *Cor.* vii. 5; who feel their own weakness; and who look for something which shall guide them in the midst of the conflicting opinions and angry controversies of the day.

I. It may be a difficult thing to carry our minds ten years back; but it is very necessary to do this. In this world we know little of ourselves but by this comparison of one state with another. To know the guilt of after years, we must realize the purity of "our first estate;" and rightly to estimate the progress of penitence, we must recall the state of sin. It is a painful retrospect, but we cannot look back at the years 1832 and 1833 without feelings of awe, like those of men who in the morning return to the daylight view of some precipice which they have passed unwittingly, though safely, in the night. The fever of licentious principles, not in politics alone, but in every institution, was running riot in the land. I am now adverting to matters of history, not to mere party squabbles. By a most tyrannical act of violence on the part of the State, ten bishoprics of the Empire were suppressed by one stroke of oppression, which amounted to sacrilege. The highest functionary of the government significantly told the remaining prelates to set "their houses in order," and declared that "in this free country he did not like to use the term monarchy." The constitution both in State and in Church was reckoning to its very base: the mob burned to the ground no small portion of one of the largest cities in the kingdom: before this it had been declared unsafe for the sovereign even to enter his own metropolis: and, on the other hand, the wildest schemes for destroying the very essence of the Church, under the pretence of improving its efficiency, were put forward, under influential auspices: the Prayer Book, during this tornado of violence, was to be altered to suit the caprice of every sectarian and heretic: in a word, England was verging towards apostacy. It was openly proclaimed that the Church, CHRIST's "kingdom which was not of this world," *John* xviii. 36, might be tampered with at the caprice of any set of rulers, whom the law no longer required to be even Christians: it was to be "one sect among many;" with no other claims upon the souls of men than the accident that it had been established: it was henceforth to be the creature of sufferance, like a Police Office or a Court of Review. That it was GOD's own institution; that its ministers were His representatives; that its sacraments and ordinances were the sole means of the conveyance and continuance of salvation to the individual soul; that it had "authority in controversies of faith;" that it was "a witness and keeper of holy writ;" that it had duties of intercession, and the privileges of life eternal, and the gift of perpetuity; all this was but little heard.

Nor was this a mere summer storm; it was the bursting of clouds which had been overspreading the heavens for more than a century. I am not now disposed to enter into the causes, but I will, as briefly as I can, remind you of the results, of this faithlessness—to use a mild term—of the Church to her principles. And when I speak of the Church, *remember that the laity are the Church just as much as the clergy: the blame, whatever it was, attached to the full as much to the people as to the priest.* An active ministry may under GOD produce a righteous laity; but a Christian people, alive to their high privileges in the Gospel, will demand them from the most supine clergy. But we need not pause on the question of blame; our business now is with facts.

Suppose, if you can, one who only knew the Church of England from its character on paper,—one who in foreign lands, if you please, had mastered the view which it gives of itself in the Prayer Book,—what would he reasonably expect to have found? Why, if words have any meaning, "the order for Morning and Evening Prayer daily to be said throughout the year," must have led him to expect that our churches would be open more than once every day. Where so great care was taken to give the children their portion of meat in due season, that "the most part of the Old Testament was to be read every year once—the New Testament was to be read over orderly every year thrice—the Psalter was to be read through once every month;" he might well expect something more than twice 52 chapters of holy Scripture where the Church had ordered twice 365. But so it was: "Matins and Evensong daily throughout the year;" so said the Church on paper: it is too painful to ask, what was—alas! that we must say it, what is—her practice? Nor was this matter of the daily service only a pretty theory; it is a matter upon record, (see Paterson's Pietas Londinensis,) that in London alone, in the beginning of the seventeenth century, in seventy churches and chapels the sacrifice of prayer and praise was offered daily; in forty-three of these twice every day; in six, three times a day; and in five, four times a day. This general disregard of the directions contained in the first page of the Prayer Book would be, to such a stranger as I have imagined, a most startling proof of our falling short in holy things of the actual requirements of our Church.

Again, he would have found in this same Prayer Book minute directions about fasts and festivals—a plain order to celebrate baptisms at the font during divine service—to catechize children publicly—to use the offertory every Sunday after the sermon—suggestions for very frequent participation in the "Holy Mysteries:" he would have found, in short, the Church entering into every possible relation of human life—pervading and sanctifying all worldly things, melting and moulding, and transforming earth to heaven—leading our sinful nature to GOD in infancy—training our renewed and better state in childhood—strengthening our youth—feeding our manhood—comforting our old age—committing our bodies to the grave in the hope of a blessed resurrection—ministering alike to our joys and sorrows—and, above all, preaching her *daily* warnings of penitence and faith in the words of holy Scripture. Surely he might fairly have reckoned to see some of this most heavenly form: but what would he have found? Children baptized in their father's dining rooms—(a few years back this was considered the only respectable thing,) catechizing entirely neglected—the holy order of confirmation treated only as an occasion for a secular holiday—the beautiful prayer for the Church militant banished—such part of the weekly communion office as was retained, read from the desk instead of the altar, at least in country churches—the offertory never made—the communion administered thrice a year, in perhaps the majority of our parishes—a population more than heathen, eating out the very heart of religion in all our great towns—no new churches rising to speak of GOD, even in acres of new buildings—swarms of souls annually sent to our colonies without a church or a clergyman, or a school, or one visible sign or token of Christianity, to greet them in the great desert—a desert to the spirit alike and to the body; in short, he would have found a Church without means of extension abroad or at home—without prayers—without discipline—without order—the proprieties of awful reverence neglected all but universally—a Church, I say, oppressed by the State—scorned by its enemies—suspected by its sons.

And if this was the external aspect of the Church in the way of her public services and organization, if this was all her care for man's salvation, how was she fulfilling her other great duty of furthering GOD's glory? How had she "kept that good thing committed to her," 1 *Tim.* vi. 20, the treasure of apostolic doctrine?

The limits which I must prescribe myself, prevent me from entering, as I could wish, into this extensive field, so I will content myself with examining our past faithfulness to the very fundamentals of Christian truth, and I will now call your attention to two articles of the Nicene Creed: they shall be these—

"I acknowledge one baptism for the remission of sins.

"I believe one catholic and apostolic Church."

1. How has our Church taught the doctrine of Christian baptism? The very first instruction which is put into our hands, the Church Catechism, bids every child speak of his baptism wherein he was made a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven: he thanks GOD that he has called him into this state of salvation: he prays for grace to continue in it: he speaks of the inward and spiritual grace of baptism, as a death unto sin and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby, *i. e.*, by baptism, made the children of grace. In administering this sacrament, the Church quotes our LORD's words to Nicodemus, "None can enter into the kingdom of GOD, except he be regenerate, and born anew of water and the Holy Ghost," *John* iii. 5; it goes on to pray that GOD will give the child now to be baptized that thing which by nature he cannot have, that he may be received into CHRIST's holy Church, and be made a lively member of the same—that he may be delivered from GOD's wrath, and that he may enjoy the everlasting benediction of His heavenly washing.

Openly does the Church declare her belief, in the case of every child brought to the font, that GOD will favorably receive him; that He will embrace him with the arms of His mercy; that He will give unto him the blessing of everlasting life, and make him partaker of His everlasting kingdom; and lastly, she prays that GOD will sanctify that water, then and there present, to the mystical washing away of sin, and that the child to be baptized in that water so blessed, may receive the fulness of His grace, and ever remain in the number of His faithful and elect children. After the administration of the sacrament, the Church declares that the child is regenerate and grafted into the body of CHRIST's Church, and then joyfully goes on to give hearty thanks to our most Merciful Father, that it hath pleased Him to regenerate this infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His holy Church; and speaks of every child so baptized, as now dead unto sin and living unto righteousness; as buried with CHRIST in His death, and now made partaker of the death of GOD's Son.

He who runs may read this. *Before baptism,* we pray that the child may have certain blessings—forgiveness of sins; entrance into the Church; the new birth in CHRIST; adoption and election into the number of GOD's children; and actual salvation by sharing in the benefits of our Saviour's death: *after baptism,* we thank GOD that the child has gained all these things which we have prayed for.

So again, in the Order for Confirmation, the Church speaks of GOD as having "*vouchsafed to regenerate* these His servants by water and the Holy Ghost, and *having given* unto them forgiveness of sins:" and in the Collect for Christmas day, speaks of us as "*being* regenerate and made GOD's children by adoption and grace." The articles, homilies, and published opinions of those who compiled the Prayer Book, run the same way; but I prefer confining myself to the Prayer Book itself, which is in every body's hands.

But it will be said, "Possibly all this may have another meaning; when the Church seems to say that all children *are regenerate* in baptism, it may only mean that it is hoped that they *may be* at some future time regenerate: the Church speaks in general terms, and uses the language of charity." To this, it may serve as a sufficient answer, that the worst opponents of the Church, who overthrew it in the Great Rebellion, (I am alluding to the Puritans,) never interpreted the words of the Church in this way: the very objection which they made to the Church was, that the words actually did teach baptismal regeneration, were intended to teach it, and could teach nothing else. And if it should be thought useless to quote the recorded opinions of all our great divines, who understood the language of the Church in this, the only possible sense, I will produce a most unexceptionable witness as to the sense of the baptismal and other services, in one who, it is well known, hates the Church with more virulence than most other dissenters. Mr. Binney says, (Clerical Nonconformity, p. 34,)

"The *fact* assumed and affirmed in the language of the Church is this,—that GOD has regenerated the child with His Holy Spirit, has given him *spiritual regeneration.* This would appear to be regarded as occurring in connection with the application of the outward sign; for previous to that, the blessing is spoken of as not possessed; immediately after, it is affirmed to have descended. In this brief interval, the greatest conceivable change has taken place in the spiritual condition of an immortal mind; the moment before the application of the mystic element, the child is in that state in which the article declares that it deserved 'GOD's wrath and damnation,'—the moment after, he is another being—has another nature. In consistency with this, the other parts of the Prayer Book are constructed, the Catechism and the Order for Confirmation. The words in the baptismal service seem to me to mean just what they say—a clergyman must assert to GOD that every infant baptized by his hands, has been regenerated with the Holy Ghost. There is nothing hesitating, hypothetic, or equivocal about it. It is not merely the affirmation of an outward ceremonial change, but of a real and spiritual operation on the soul. *I believe that these words cannot be made, by any fair and equitable means, to utter any thing else than their obvious sense.*"

Of course, this person does not hold the doctrine of baptismal regeneration—he condemns it altogether; but he is a very fair witness of what the Church holds: and remember, that the question now is not whether this doctrine is true, but whether the Church in her Prayer Book teaches it; and this I shall have to apply presently.

2. The second article of the Creed on which I proposed to examine the theoretical teaching of the Church, was that of the Holy Catholic and Apostolic Church.

Again, what says the Prayer Book? "The visible Church of CHRIST is a congregation of faithful men, in which the sacraments are *duly* administered according to CHRIST's ordinance," Art. xix. "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments, before he be *lawfully called and sent* to execute the same. And those we ought to judge *lawfully called and sent,* which be chosen and called to this work by men who have public authority given unto them *in* the congregation, to call and send ministers into the LORD's vineyard," Art. xxiii. And in the Ordination Service we read, "It is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in CHRIST's Church—bishops, priests, and deacons. No man shall be accounted or taken to be a lawful bishop, priest, or deacon, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had formerly *Episcopal* consecration or ordination." And in the service itself, *the bishop* lays his hands on the head of the person to be ordained, and says: "Receive the Holy Ghost for the office and work of a priest in the Church of GOD, *now committed unto thee by the imposition of our hands.*"

It might have seemed, then, to one who had but the Prayer Book to guide him as to what our Church holds, that the Church is a congregation where sacraments are *duly administered.* Sacraments are duly administered only by those who are *lawfully called* to administer them. They only are *lawfully called* to administer them who have received *Episcopal ordination.* Now there is another step to take: we have traced the sacraments to the lawful minister, and the lawful minister to the bishop, but how comes the bishop to hold this power alone? From whence does he derive his prerogative of conferring valid ordination?

Before our blessed LORD and Saviour quitted the scene of His earthly ministry, He said—not to all the disciples, but to the eleven, "All power is given unto Me in heaven and *earth*—Go *ye* therefore, and teach [or make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with *you* alway, even unto the end of the world." *Matt.* xxviii. 18. Now whatever this commission, and authority, and discipling was, it is quite clear that it was something addressed to the Apostles alone, and something, moreover, into which they could associate others: for the very first thing which they did was to choose St. Matthias into the place vacated by the traitor Judas, "to take part of *this ministry and apostleship,*" *Acts* i. Whatever the office was, it is also clear that it was to be perpetual; our Saviour's presence was promised to it, and to it alone—"Lo! I am with you *always.*" He could not be with the Apostles "always, even unto the end of the world," for they all were in course of time to receive heavenly crowns by martyrdom: therefore the promise was to the office, and not to the person. And so we find the Apostles placing others, such as Timothy and Titus, in their own places; giving them directions to ordain faithful men, who should be able to ordain others just as they had been ordained themselves. And such was the fact, the commission has been thus handed down by bishops ordaining bishops in unbroken succession unto this very day. Every lawful minister derives his commission from the bishop, and the bishop from the bishop, till we come to the Apostle; and the Apostle from CHRIST. Break but one link in this chain of gold; strike out but a stone in this spiritual arch; and what is the result? We derive grace from one who never received it himself: we trace ourselves back to one who had never the gift to bestow.

For fifteen hundred years after CHRIST JESUS ascended into glory, this holy order of bishops remained unimpugned. Churches might differ not only in language and in country, but in rites, in observances, in traditions, in ceremonies, in interpretations, and almost in doctrine, but never in this: all had bishops: the very heretics claimed to have bishops: they tried to trace their lineage to the Apostles through bishops. Lose what they might, scorn what they dared, reject what they pleased, they never scorned and rejected the order of bishops. Be the government of the state what it might, monarchy or republic, under the temporal rule of one, or of few, or of the many, the spiritual government was the same: bishops ruled the Church. Was the age polished or rude, lettered or ignorant? bishops dispensed the word of truth. Was the Church groaning under persecution? bishops were the first to welcome the lion, the axe, or the stake. Was she breaking forth on the right hand and on the left? bishops suggested, controlled, directed, every movement in weal and in wo, in suffering or in peace. The very fact of the continuance of this Sacred Rule, is the stamp of Heaven upon it: the fulfilment of the sure word of prophecy fixes the meaning of the promise.

Now I would not wish to become an accuser of the brethren; GOD forbid; but I do say—and nearly all of you can bear personal testimony to the truth of what I say—that ten years ago this doctrine of the divine authority* of the Christian Ministry and the Apostolical Succession of bishops was scarcely ever urged as *the* great claim of the Church upon the obedience and love of the laity. I do not say that it was lost,—the lamp of truth was never extinguished,—but did it "shine before men?" There were then, as in every period of the history of our Church, those who never scrupled to avow their commission, but in the majority it was far different; although the last generation might have profited by the memorable words of Bishop Horsley, 1799: "For those who have been nurtured in the bosom of the Church, and have gained admission to the ministry, if from a mere compliance with the humor of the age, or ambitious of the fame of liberality of sentiment, (for under that specious name a profane indifference is made to pass for an accomplishment,) they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question: for any, I hope they are few, who hide this weakness of faith, this poverty of religious principle, under the attire of a gown and cassock, they are, in my estimation, little better than infidels in masquerade."

But this was exactly the state of the case with this doctrine of the Apostolic Church. I say nothing at present of the doctrine of "the one baptism for the remission of sins," for it is notorious that this is still vehemently denied—is it not most certain that, before the great religious movement which is now so much spoken against, the Church did not avow her heavenly descent? And what was the consequence? Why, as the Church never taught its apostolical commission, what wonder was it that the people treated the Church as though it had none: as though it were but an institution of earth—an instrument and creature of the State, whose system and ritual and officers were to be changed, just as the world chose to consider that the order of things within the pale of a "mere establisment" was working well or ill? The state of things was what I have attempted to describe in externals; and in doctrine, especially on the head to which I have alluded, if a whole generation was allowed to grow up ignorant of the grace which they had received, what wonder if they were content to remain in sin, never hearing either the nature of baptism, or the danger of sinning against its grace? So low were popular notions about the washing of regeneration, the baptism which "doth also now save us," 1 *Pet.* iii. 21, that we constantly used to hear Holy Communion spoken of as 'the Sacrament,' as though baptism were none at all. Its nature was explained away in the manner in which I have indicated—the very services in the Prayer Book were altered and mangled to suit their view, by those who at their ordination professed to give their unfeigned assent and consent to it: the daily service was all but extinct, the observance of Saints' days and the holy season of Lent was almost confined to a few old people: even the Wednesday and Friday service was becoming every year rarer: the Athanasian Creed was habitually disused: even the other creeds were altered to suit prevailing opinions: long extempore prayers and unauthorized hymns appeared in too many places: the office for the Visitation of the Sick was superseded by private manuals: the Marriage Service was curtailed to half its length: one sentence of the Exhortation to the Holy Communion was all that was ever heard: the sole standard of acceptableness being, who could most nearly adapt the services and teaching of the Church to the taste of dissenters. "Time was," we are told by the same Mr. Binney, alluding to this very period, "when evangelical clergymen recognised, or were thought to recognize, Presbyterian, Independent, or other ministers, as ministers of CHRIST; to admit that the Episcopal was not the exclusive and only Church; to reject the notion of priesthood under the Christian dispensation, except as applying literally to CHRIST, and figuratively to the entire body of the faithful; and to deny that regeneration by *the Holy Ghost* could *in any sense* be considered as effected through baptism," p. 51. I believe that this is a pretty fair estimate of the general doctrine and discipline of the Church ten years ago. The results were ominous: of the bishoprics, some were suppressed and the rest threatened, as I have said; and why not, if they were but a mere human contrivance? The Church was to be levelled; and why not? If she had abandoned the high character which she assumed in her Prayer Book, fraternizing with all sects, and suiting her language to theirs, was it not fair that she should be reduced to one herself?

You will observe, that I am not here attempting to prove that the Prayer Book is right in all its doctrines and practices,—we have the strongest grounds for knowing that it is; but for the present I am assuming this,—I am now only showing that this same Prayer Book contains certain things; certain orders and certain truths: anybody may judge whether they are there or not. A man must be morally dishonest to say that they are not there: and I am reminding you that ten years ago they were neglected: and why am I taking all this trouble? Of course you see; because my object is to show that it is not only wicked, but foolish, to call men unfaithful to the Church, whose sole accusation is that they carry out all the rules of the Church. To recall the Church to her own principles, avowed in her own formularies—to set her right in the eyes of strangers—to make her practice accord with her theory—this might be very troublesome and very strange, but it was not dishonest. Suppression—compromise—silence—reluctance to avow a real character, these had their day, and the results were what we have seen; it was now time to see what could be done if the Church openly proclaimed in the eyes of all men, to foes alike and to friends, what she was—Whose she was—what she had to give, and to whom and by Whom it was said, "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." *Luke* x. 16.

(*To be continued.*)

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* This charge could easily be proved, were this the place to do so. Suffice it to warn my readers against believing what they read in such publications, without examining for themselves the books which they profess to quote from. Great names in the religious world are not always a sufficient guarantee for fair statements.

† Mr. Close's Speech at the tradesmen's dinner in Cheltenham.

‡ Mr. Noel's Sermon at St. Clement Danes.

* The Church certainly teaches that Episcopacy is of Divine institution, and not a mere ecclesiastical arrangement:—"Almighty GOD, *Who of thy Divine providence* hast appointed divers Orders in Thy Church," &c.—Second Collect for the Ember Weeks.

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